

ACCORDING TO MALIKI SCHOOL

LET US LEARN ISLAM

FOR JUNIOR HIGH SCHOOLS / 7th CLASS



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FOREWORD

Proise to our Lord for giving us the honor ond joy of living os o Muslim!

Many greetings to our Beloved Prophet –upon him blessings and peace-, his family and Companions, who lived ond tought Islam in the most beoutiful monner!

Our Beloved Prophet –upon him blessings and peace- wos the greatest teacher who taught Islam to humonkind. The Book he tought wos the Holy Quron, a motchless mirocle. The Blessed Prophet both read and explained the Quran. And he lived the faith, deeds of worship and moral taught by the Quran in the most beoutiful foshion. After him, the Companions, the greats of Islam ond our forefathers strived to both live this wonderful religion and to poss it onto future generations. The knowledge of Islam has hence been delivered to us, from heart to heart and from mouth to mouth. And now, it is our turn to learn.

Let Us Learn Islam – 1 has been prepared to cater for students of junior secondary level.

Consisting of four main chapters,

The first chopter teoches us our creed.

The second chapter instructs us the proper manner of offering worship.

The third chapter presents a segment from the exemplary life of our Beloved Prophet.

And the fourth chapter provides information on the good monners o Muslim should odopt.

We wish that we can learn our beautiful religion in the best monner; and become among the Muslims at whom the Blessed Prophet will smile in the Hereafter.

Moy your hearts be filled with foith, your lives with Islam and minds with sincerity! May the angels be your companions, and the righteous your friends! May Allah, glory unto Him, be your companion and helper!

May the path of your lives lead you to Paradise!

So in the name of Allah...

'Moke it easy, o Lord, and not difficult; and conclude it oll with goodness.'

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THE WAY THAT LEADS US TO ALLAH:



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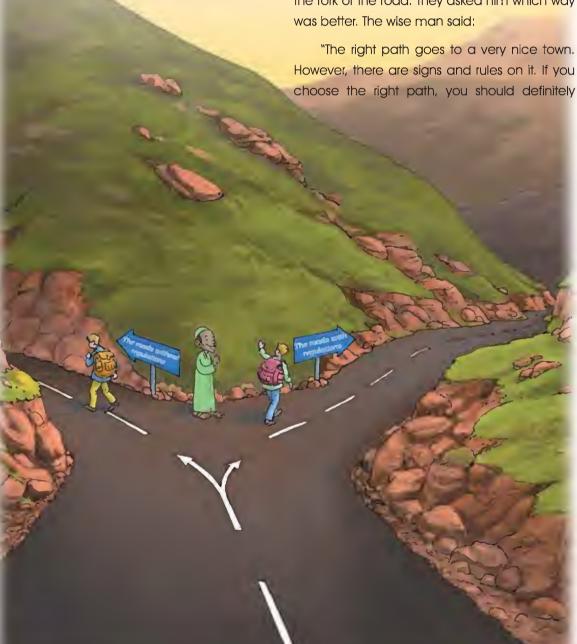
- Definition of Religion
- What Religion Contributes to Us
- Characteristics of the Religion of Islam
- Our Prophet (p.b.u.h.) Being the Exemplary Personality in Religion





TAHIR AND MAHIR

There was a very nice town located at the skirts of a volcano. There lived two brothers named Tahir and Mahir. According to scientists, the volcano was going to erupt soon and destroy and ruin the beauties of this town. Tahir used to believe that there would be another town whose beauties would not be destroyed. Mahir did not want to live in a wrecked town. This is why the two brothers decided to leave their town. One day, early in the morning, they set off their journey. After a while, the path divided into two and they saw with a wise man standing at the fork of the road. They asked him which way was better. The wise man said:



obey its rules, ond ovoid the prohibitions. You should keep the places that you poss by clean and treat other humans and animals nicely. You should only eat from the food that is allowed. You should never forget that there is an owner of this road and everything on this road, and he is the one who has determined these rules. If you follow the signs carefully and obey the rules, you can pass all the dangers and difficulties that you come ocross and reach to a town that is lovelier than you could ever imagine.

On the left path, there are neither laws nor rules. You may act as you wish and behave freely. However, there ore dongerous possoges on this path. You may encounter brigands and wild animals at any moment. They can horm you or your voluobles."

Tohir and Mohir gove a little thought ofter listening to what the wise man had told them. Tahir decided to go down the right path. Thus, he was going to secure himself and his valuables and learn the ways to avoid the dongers. He was going to reoch his destinction sofely by troveling down the secure poth. Mohir was unable to stand the gaff. He thought to himself "Why should I obey ony rules when I con live freely and trovel as I wish?" According to Mahir, real peace was to be able to act as one wishes. He thought that he could run oway from any danger that crossed his poth, and thus he could save himself. For this reason, he insisted on going down the left poth. Tohir told him that his decision was wrong and the end of the left path would be very bad. He also told him that the rules on the right poth ore for the sofety of the travelers. No matter how hord he tried to explain to his brother that real peace and hoppiness could be found in well-ordered and organized traveling, he could not make him listen. Finally, they said goodbye to each other ond separated.

Mohir set off on his journey with the eosiness of being free. He did not have to obey any rules here. He was happy to act freely and continued his journey os he crossed with joy over the hills ond streoms. He was eating from everything he came across and did not care about the damage he was causing to his surroundings. Just ot that moment, he come to flot and wide moorland. While he was walking on the moorland, he suddenly heard a voice. Then, guess what he saw: A lion from the forest running towards him. Mahir, who was shocked, storted to run oway. If he continued at his speed, the lion was going to catch and tear him up. Nearby, he spotted one of the largest wells he had ever seen before. He reached the well before the lion cought up with him ond desperately jumped in.

The well wos so big that trees had grown up on its walls. Mahir held on to one of the trees as he was sliding down. Relieved that he had escaped from the lian, he closed his eyes for a moment and took a deep breath. However, his happiness did not lost long. What he sow was really frightening: He looked down and there was a dragon. He looked up and the lian was at the edge of the well. The root of the tree that he was holding on was continuously being eaten by one white and one black mouse.

It was o very interesting tree; every kind of fruit one could imagine could be found on it. Seeing this wide variety of fruits made Mahir hungry.

There is o dragon if you look down and lion if you look up! And the root of the tree is being eaten. Mahir forgot this frightening situation and continued to oct os he hod done on the woy. By blocking his eors to the voices of his soul and heart, he gave into his appetite. Without worrying about if it was harmful or not, he ate oll the fruits that he could get o hold of. He

had already forgotten about the dangerous situation that he was in. The temporary satisfoction that the fruits gave him fooled him into thinking that he was happy ond at peace. Though in reality, he wos surrounded by danger.

A tragic ending awaited him. If he climbs back up the tree, he surely will be the lion's prey, and if he falls down, he will be the dragon's prey. There was no way he could avoid the ending that was about to happen; and because the tree was being eaten by the mice, he was going to fall.

But, what was he supposed to do? How could he be saved from this difficult situation?

Would



anted without
having discern for the good and harmful make
him happy? Would it be possible for him to save
himself from this devastating situation by acting
as he wishes without following any laws and
regulations, and by disregarding the rules
that rule maker had ordained?

Let's leave Mahir by himself for a while and see what happened to his brother. What did Tahir do? Did he reach the place that we wanted to go, safely?

Since Tahir believed that it would be sofer to travel by obeying the laws and rules, he had chosen the right way. He thought that unlimited freedom was impossible. He knew well that people who live without rules and regulations would harm either themselves or others.

Tahir, who had made the best decision of his life, performed the duties that were asked of him. He read the signs carefully, followed the commands and prohibitions written on the boards, ond learned the ways to protect himself from the dangers that he would face in future.

Finally, just like his brother, Tahir's path also reached to a flat and wide grassland. Tahir noticed that a lion was coming towards him. However, he did not get scared like his brother did. He knew that this grassland had an owner and thot the lion was under this owner's command, and that he could save himself from the lion if he asked for the owner's help.

However, first he needed to protect himself. By running away from the lion, he jumped down into one of the wells whose walls were covered with trees. He held on to a tree when he was falling down. Just like in the well that his brother jumped into, one white and one black mouse were eating the roots of the tree that he was holding on. There was a lion at the top and a dragon at the bottom. There were thousands of kinds of fruits on the tree. Luckily, Tahir knew whot to do when facing with such a dangerous situation. This was a test that everyone had to poss in order to reach that beautiful town that the wise man had been talking about.

Tahir understood that there is an owner of this grassland, the well, the lion, and the dragon and that the owner was testing Tahir. He knew that he needed to act with caution just like he did on his way. He knew that the fruits on the tree in this well were just examples of the fruits at the beautiful town he was going to. And some of the fruits had the property of putting him to sleep. Furthermore, those particular fruits with the sleeping ogent in them were of the forbidden

fruits. If he were to eat one of those fruits, he would fall from the tree. For this reason, Tahir should not eat from all of the fruits, but only from those that are allowed and that would give him energy. It was written on one of the signs that there was a tunnel that connected this tree to the beautiful town. He needed some energy to find this tunnel and reach the town. The only thing that Tahir needed to do was to try and find the tunnel that would save him from this tunnel and to pray to the owner of all these things.

Tahir started to search for the tunnel. He did the best he could. He both worked very hard and sincerely prayed to the owner of those things.

O Lord of these places! I followed your orders. I tried to follow the right path. I stayed away from the things that you have forbidden. I did not harm anyone. Now, I need your help. I trust in you and seek refugee in you."

This prayer was giving Tahir hope and making him feel stronger. After working hard and praying, Tahir found his way to the tunnel, which had the shape of o dragon. He opened the door. Now in front of him, there were bedazzling gardens. This town was incomparably more beautiful than his old town.

And thus, Tahir received the gift of being patient by obeying to the rules and praying to the owner, the creator of everything. He reoched eternol peace and happiness in this new town.



WHAT DO THE SYMBOLS IN THE STORY REPRESENT?

In this story, the journey of man in this world is symbolically described. Now let's see the explonations of such sybolism.

Tahir: Tahir represents the faithful and sincere Muslims who do good by using their intellect, trusting in Allah and obeying His rules.

Mahir: Mahir represents humans who do not obey Allah's rules, follow their own desires, and who have adopted doing harmful deeds and acts of denial os their hobits.

The Path to the Right: This represents faith and Islam. It is characterized by the rules that Allah commands. It is the way that Quran shows us that which our Lord wants us to follow. It coincides with the life style that Islom promotes.

The Path to the Left: This is the path that Allah does not approve of. It is the profane and rebellious path that Sotan directs. This is the path disapproved by our religion; it promotes a lifestyle that is rebellious towards Allah.

Flat and wide moorland: Represents the world that we live in.

Tree: It is the life spon of every human. It is the life that one experiences.

Black and White mice: The black mouse represents the night. The white mouse represents the day. They slowly eot oway of human life each day.

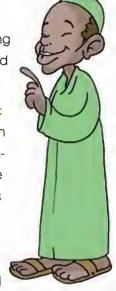
The lion: The lion represents the deoth of humans. It is the reality of death that separates humans from the materiol joys and loves.

The dragon/the door: The dragon represents the grave, which is the door to the Hereafter. It is a door that opens up from this world of tests to the gardens in Paradise for those Muslims who follow the way of Allah, shown in the Quran.

It is a step towards attaining peace and happiness, and escaping difficulties.

The fruits on the tree: Represent the blessings in

this world. They are examples of the blessings in the Hereafter. The real blessings are in the Hereafter. Those who busy themselves with such worldly blessings, look for satisfaction in them and



forget about the Hereafter harm themselves, because they would be destitute of the better blessings that Allah the Exalted will give them in the Hereafter. Those who utilize the sofe worldly blessings and spend them on the right poth to Allah reach the eternal blessings in Paradise.

Having thousands of kinds of fruits in one

tree: It shows the power and grandeur of Allah the Exalted. It also refers to thousands of different kinds of blessings bestowed upon the servants of Allah on this earth.

- Whoever acts like Tahir and lives his life as a believer according to our religion, reaches eternal peace and goes to Paradise.
- Whoever acts like Mahir and disobeys our beautiful religion's sacred laws lose eternal happiness and a place in Paradise. Their seat is in Hell.



MAN AND RELIGION

Humon beings ore creotures campased af bady and saul. The bady represents their materiol side and the saul represents their spiritual side. Our saul (spirit) is what separates us fram ather creotures and makes us human.

We connat perceive the saul with the senses. The relationship between aur bady and saul is similor to the relotionship between o lomp and electricity: We cannot see electricity, but we recagnize its existence when the lomp is turned an. Just as the lamp cannot be turned an without electricity, o humon cannot live without o saul.

The saul hos needs, just os the bady hos needs. The bady gets hungry, thirsty, and cald. It needs faad, drink, ond wormth. The saul lives by experiencing jay, sadness, hoppiness, ond sarraw. It must have same kind af innate hoppiness ond inner peoce.

Both the structure ond the nourishments of the body and saul are very different fram each other. Our body, which is mode out of clay, needs material naurishment, and aur saul, which is on obstroct being, needs spiritual nourishment. We satisfy aur body's needs with the foods that are provided from the earth, while we can satisfy the needs of aur saul with the spiritual naurishments such as believing in Allah, worshipping, praying, being altruistic, having campossion and mercy. Only this way we can achieve the happiness and inner peace that our souls need.

Our bodies ond souls ore entrusted to us by Allah the Almighty. As our Exolted Lord wonts us to keep our bodies healthy, He also wants us to naurish our souls with goodness that will keep us a oway fram evil and this can only be achieved with the help of our religion.

Our body is like a car, and our soul is its driver. Can we argue that we have fed the driver when we put gas into the car? Arguing this would be obviously ridiculous. Because we know very well that the car needs fuel and the driver needs food. Is it not more ridiculous to assume that by feeding someone we also feed his soul?



The Creator of All: ALLAH (i.i.)

Allah has created the universe in a perfect order. He put the sky, the land, and all that is in between in perfect order moking them wonders of the universe. He adorned our world with mountains, lowlands, canyons, rivers, and seas. He established such an order in the universe that even our intellect cannot fathom. This perfect system has been working without a problem for billions of yeors. Night and morning follow each other; the sun rises in the East every morning and sets in the West every evening. Seosons come and go in their designoted order.

All of the creatures in universe have been acting in accordance with the laws that Al-Ioh has decreed, therefore fulfilling their duties perfectly. A seed dropped to earth blossoms, arows, and satisfies the needs of humans and animals. Animals are born and they live a life according to Allah's unique plan. To sum up, the universe continues in perfect balance and order.

The universe has been created to serve humanity. The worldly palace – with all its beauty - hos been embellished for this purpose. Well then, for what purpose was the human race created, to which countless blessings have been given? What is the duty of humans in this world?

A great blessing was given to us for the purpose of finding our Creator: Intellect.

Man is different from other creatures in this universe. He was creoted as an intelligent be-

> ina. Since he has an intellect, he also has the freedom to worship his Creator or not; he moy choose how to behave in this world as well. By using one's intellect, one can



Allah the Exalted says:

"Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth; - (Here) indeed are Signs for a people that are wise."

(Surah Al-Bagara (The Cow), 2:164)

choose the right path; he can avoid all and any kinds of evil. A human being con recognize the right and good path by using one's intellect. It is for this reoson that people ore responsible for their actions.

Our guides that inform us of the Existence and Oneness of Allah: PROPHETS

Apart from our intelligence, our Exolted Lord also sent His messengers to us. They guided people in finding the right path. The first human, Adam (p.b.u.h.), was also the first prophet.

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Allah the Exalted says:

"Verily We created Man from a drop of mingled sperm, in order to try him: So We gave him (the gifts), of Hearing and Sight. We showed him the Way: whether he be grateful or ungroteful (rests on his will)."

(Surah Al-Insan (Man), 76:1-2)

Those who use their intellects and acknowledge the guidance of the prophets believe in the existence ond oneness of Alloh. However, throughout human history there have also been people who hove not used their intellects well, and therefore have not been able to recognize the guidance of the prophets. These people hove deviated from the right path by worshipping nature, spirits, or idols instead of Allah.

A way that will make us happy in this world and the Hereafter: RELIGION

Our Exalted Lord has creoted the universe and put it in the service of humans. Unlike other creatures, He gave humans the freedom to believe or not, and to choose how they should act. Man was created in such a way that he is capoble of acting both arrogantly or servile.

Our Lord, who has infinite mercy, did not leave humans, whom He provided with many blessings, helpless on the issue of having the freedom of choice. He has given human beings the intellect so that they may make the right choices. He olso sent prophets to show them the straight path. He has given certain rules and made suggestions which will help humans reach happiness by leading them to good behaviors and protecting them from bad ones. The happiness of humanity lies under these divine rules and counsel. When humons learn and practice them, then they are able to keep their lives balanced. They may attain peace in this world os well as in the Hereafter. These rules and counsel that our Exalted Lord provided us with in order for us to be happy in this world and Hereafter is called religion.



"Messengers of good cheer and of warning, in order that mankind might hove no argument against Allah after the messengers."

(Surah al-Nisa (Women), 4:165)





WHAT RELIGION CONTRIBUTES TO US

RELIGION

Give us a sense af purpase and save us fram feeling empty.

Answers our questions an death and life after death.

Teaches us haw we can fulfill aur servanthaad tawards Allah the Exalted.

Regulates aur relationship with people and other beings in the universe.

Helps us have gaod manners.

Shows us the way to be happy both in this warld and in the Hereafter.

As aur Exalted Lard did nat create anything without a purpose, He did nat leave humans without guidance. The religion was sent to us to teach our purpose of creation and how to

act in this universe. Accarding to aur religion, the fundamental purpose of aur creation is to know aur Lard and worship Him. As long as we live in accardance with this principle, aur life will have a meaning.

Knawing that there is a purpase in aur creation and living in accardance with this purpase saves us fram feelings of purpaselessness and aimlessness. Religion fills any spiritual vaid that may be in aur hearts.

Allah the Exalted says:

"Daes man think that he will be left uncantralled, (without purpase)?"

(Surah al-Qiyamah (Resurrection), 75:36)





Who om I?



Why am I here?



What will happen to me after I die?

All of us question our purpose in life by asking these and other similar questions. We want to understand our place in this universe as intelligent beings. However, just like our other abilities, our intelligence is limited as well. Our mind lacks



Allah the Exalted says:

"He Who created Death and Life, that He moy try which of you is best in deed..."

(Surah Al-Mulk (Dominion), 67:2)

the capocity to find the answers of these questions. Only Allah the Exalted, who creoted everything and knows everything, knows all the answers. Therefore, only a religion revealed by Allah can answer our questions about creation, death, and life after death.

We can find the existence and oneness of Allah by using our intelligence.

By thinking about oll His blessings, we can come to the conclusion that we must thank Him for them. However, we may not know what would be the best and nicest way to thonk and worship our Lord. Only religion teaches us how to be in the service of Alloh. This is because our Exalted Lord is the One who knows about the forms of worship necessary to show our love, respect, and loyalty to Him. He is the One who determines when and how worship should be conducted. We learn about how to worship by means of the religion that He revealed to His prophets.

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Allah the Exalted says:

"And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practice regular charity; and that is the Religion Right and Straight."

(Surah Al-Bayyinah (Evidence), 98:5)



We are not the only creatures that live in this universe. We share this world with other humans and other creatures. Therefore, our acts affect other living or nonliving beings, no matter we are aware of them or not. Therefore we have to act in such a way that would be beneficial to humans and our surroundings. Religion shows us the best way of life by teaching us good and evil, and right and wrong. It teaches us to be nice and just towards each other, to treat animals humanely,

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Allah the Exalted says:

"Allah commands justice, the doing of good, and liberality to kith and kin, ond He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition."

(Surah An-Nahl (The Bee), 16:90)

and to protect the environment; in short, it shows us how to respect the rights of all creatures. It regulates our relationships with one another and with other creatures in this universe.

Religion teaches us that we are alwoys and everywhere under the control and supervision of our Lord. It enforces our belief that Allah sees us, even when no one else does, and that we will be held accountable for our actions in the Hereafter. This feeling of spiritual control surrounds our inner life. It enables us to avoid doing wrong and makes us good-natured.

2 # 15 # 50 P

Allah the Exalted says:

"O my son!» (said Luqmon), «If there be (but) the weight of a mustard-seed and it were (hidden) in o rock, or (anywhere) in the heovens or on eorth, Allah will bring it forth: for Allah understands the finest mysteries, (and) is well-ocquointed (with them)."

(Surah Luaman, 31:16)







Whether rich or poor, human beings sometimes feel a kind of emptiness and uneasiness in their inner-lives. Some people turn towards harmful things, such as olcohol or drug abuse in order to fill this emptiness they feel in them. They think that they can find happiness in games and entertainment. They disregard the connection between man and Allah. They forget about the reality of death and the Hereafter. However, when they are

2 # C 3 # S 0

Allah the Exalted says:

"And there are men who soy: «Our Lord! Give us good in this world and good in the Hereafter, ond defend us from the torment of the Fire!»"

(Surah Al-Baqara (The Cow), 2:201)

alone and remember the reality of death, the superficial happiness that they have created in their minds comes to an end. Hence, the most important thing for humans is to find true and real happiness. Indeed, religion is the perfect means to attain eternal happiness. Religion builds the connection between man and Allah. It reminds us that death is not the end, but the beginning of a new ond eternal life. It establishes the love of Alloh in our hearts. It teaches us to look at the whole universe from the window of this love. It shows us the way to happiness in this world and in the Hereafter.



THE SOAP THAT IS NOT USED

Having led the Afternoon Prayer, Hasan Hodja, who gained the people's respect of all ages in town, was slowly walking towards the downtown Religious Administration Building.

The municipality had decided to install curbstones on the downtown streets. The pavements the town center were broken up and ev-

erywhere looked like a construction site. While shop owners were hoppy thinking that in a few days, downtown will look much better, the unexpected rain made the area muddy. The shop-keepers felt sorry for this situation but there was nothing they could do about it!



Hasan Hodja was walking over the marbles in front of the shops but when these parts ended, he had no choce but to walk on the muddy road. While he was trying not to get any mud on his clothes, he greeted the shopkeepers and inquired about their well-being.

When he came in front of the electrician shop, master Najib invited him to the shop.

— Come in hodja! Let's have some tea.

How nicely you explained us in the Friday sermon that only embracing the religion can save humans. There are a couples of questions that I would like to ask about this issue. "If you are not in a hurry, please come in!"

— "I have things to do in the Religious Administration Building, but they are not that urgent.

Let's have a cup of tea while

we chat".

Mr. Kazim, who
was a soap seller and at odds
with mosque and praying, was the
neighbor of master Najib. When he heard the
voice of Hodja, he came into the electrician
shop. As Mr. Najib was ordering the teas, he interrupted:

— "Master! You say that religion provides peace and happiness to humans. However, despite all those years, the world is still full of bad people".

Hasan Hodja said,

— "You have entered into an important and deep subject".

He glanced over at the soap seller, turned to him with confidence as he showed him a man walking around with his muddy pants and said.

— "The world has known about soap for hundreds of years. It has been said that soap cleans filth and dirt. However, there are still many filthy and dirty things in this world and many people become dirty be-

The soap seller disagreed and said:

cause of them, isn't it so?"

— "Yes but soap works only when it is used. What can soap do for those who consistently put themselves in the mud?"

Hasan Hodja now had the opportunity he had been waiting for. It was the perfect time to make his point:

— "You are right. What can soap or a soap seller do for those who put themselves in the mud? My child! Religion works in the same way. If it is practiced and lived, it brings happiness to the world. What can religion do for those who perform forbidden acts, sins, cruelty, and injustice?"

THE TRUE RELIGION: ISLAM

The religion that is sent by Allah and that commonds us to believe in the One ond Only God Alloh ond to worship Him olone is called **the true religion**.

Allah is the only One who has the right to establish a religion.

It is our Exalted Lord who created the stars in the universe ond the creotures in the deep oceons. Everydoy, scientists discover new troits of creatures in the universe. We know that the person who knows the computer best is the engineer who designed it. Our Exolted Lord who creoted man from nothing is the One who knows him best. He is the One who knows the needs of our bodies ond spirits the best. Therefore, Alloh is the only One who con commond the most

suitable rules, in other words, establish a religion, which can make us happy both in this world and in the Hereofter. No one except He con hove the power to establish o religion, change the fundamental rules of a religion, or abolish it.

Islam is the common name of the religions brought by all the prophets.

Prophets are people who deliver the message that they received from Allah to human beings and show them how to live in accordance with it. The first man, Adom, was also the first prophet. The religion that was revealed to him was the "foith in one God: Allah", in other words "Tawhid."

"Islom" is the common nome of the true religion that Alloh sent to humans through revelotion.



24

The verse following verse from surah Al-i Imran learly states this fact: "The Religion before Allah is Islam" (Surah Al-i Imran (The Family of Imran); 3:19).

Throughout history, there were times when humans deviated from the way of divine revelation. They contaminated the faith and pure morality that the religion taught. Our Exalted Lord has sent new prophets to correct the wrong beliefs and the corrupted moral values. All the prophets had claimed to their people that there is no deity but Allah and one must worship only Him. They let them know that everyone will be accountable for their actions in the Hereafter. The fundamentals of faith, morals and values like justice, righteousness, and servitude, which the prophets taught, never changed or differed from one another.

Allah the Exalted had appointed the first human, Adam as a prophet. He taught his people about Islam, the oneness of Allah, and not to worship anything else but Him. Our Prophet Muhammad (p.b.u.h.) was the last messenger of Islam; no prophet after him will come, nor will any book after The Noble Quran be revealed.

Religions that do not command believing in Allah (Tawhid) the One true God are false religions

Made-up religions that are not revealed by Allah are called **false religions**.

There are also religions that were later corrupted by human beings even if they were originally revealed by Allah. Some additions and superstitions were mixed into those religions. Many changes were made to the fundamentals and practices of those religions and they are called "corrupted from their originals." Judaism and Christianity are religions that are corrupted from their originals.



Our beloved Prophet said:

"My situation with regard to other prophets is as follows: Somebody builds a very nice house. The house is completed but only one empty space for one brick is left in its corner. Then, upon seeing that empty spot, the people who visit that house and admire it say "Only if that one-brick wide spot had not been left empty!" Indeed, I am that missing brick, I came and became the last of the prophets."

(Bukhari, Menakib, 18)





Allah the Exalted says:

"This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion."

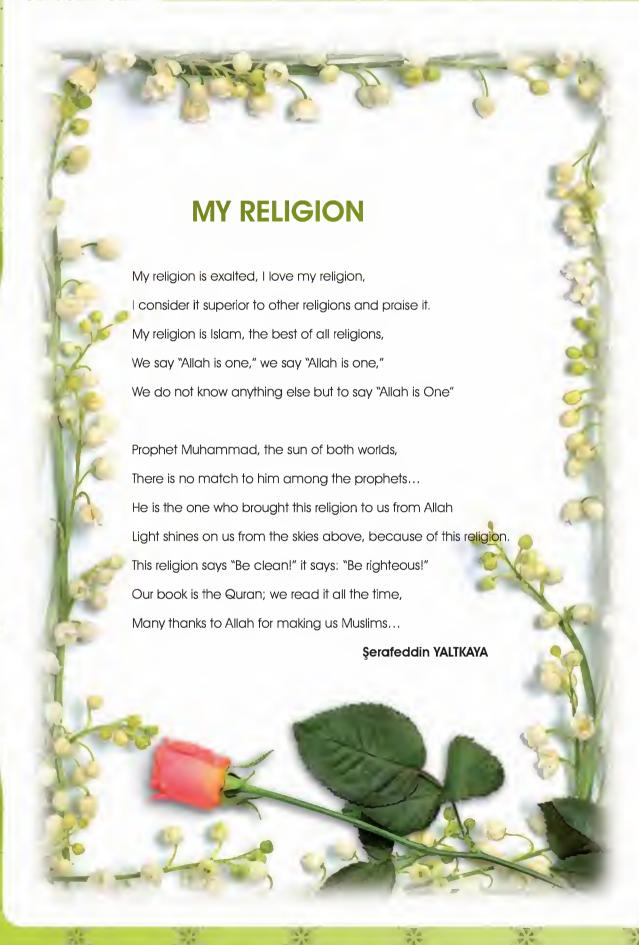
(Surah Al-Maida (The Table), 5:3)



Allah the Exalted says:

"If anyone desires a religion other than Islam (submission to Allah, never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good)."

(Surah Ali Imran (The Family of Imran), 3:85)



THE CHARACTERISTICS OF ISLAM

The last religion that Allah had sent to humanity is Islam. Some of the important characteristics of Islam are the following:

1. Islam is a universal religion that addresses to every time and every human being.

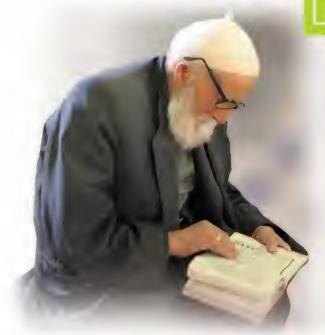
Our Prophet was sent to all humanity until the end of time. The religion that he brought has the characteristics that will satisfy the needs of all humanity. Islam commands to act kindly towards one's parents, to show mercy and affection to all living beings, to avoid extravagance, to be honest in trade, and to be just in whatever happens. These and other similar principles are the fundamental humanitarian values that every society needs.

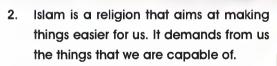


Allah the Exalted says:

"We have not sent you but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not."

(Surah Al-Saba, 34:28)





Islam does not burden us with major responsibilities that we cannot handle. For example, a sick person who cannot stand up can perform his prayers while sitting. A person who cannot find water to make ablution can make tayyammum (dry ablution with clean soil). A person who is traveling a long distance can postpone the Ramadan fasting for a time after the month of Ramadan.





Allah the Exalted says:

"Allah intends every facility for you; He does not want to put to difficulties."

(Surah Al-Bagara (The Cow), 2:285)

3. Islam does not discriminate between rich and poor, or strong and weak.

Islam does not recognize one's race, language, ar skin calar as superiar to athers. Therefore, everyane is equal befare the caurt. No matter what ane's status in society is, no ane person or group has privileges. A perfect example of this principle af equality in Islam is seen in the Hajj (pilgrimage). During Hajj, millions of people dress in white clathes (ihram) and warship shoulder to shoulder. Discrimination is completely non-existent, and this is what aur religion cammands.



Our beloved Prophet says:

"O people! All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over white except by piety and good action."

(The Farewell Sermon of Prophet Muhammad)



The goal of Islam is to make people happy both in this world and in the Hereafter

Islam encourages people to utilize the blessings of this world and earn the Paradise along with them. Islam does not accept setting the Hereafter aside for this world, or setting the world aside for the Hereafter. It tries to incorporate a perfect balance.

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Allah the Exalted says:

"But seek, with the (wealth) which Allah has bestawed an thee, the Hame af the Hereafter, nar forget thy portion in this world."

(Surah Al-Qasas (The Narration), 28:77)

Islam places great importance on cleanliness.

The practices commanded by Islam not only sustains physical cleanliness but also cleanliness of the heart and spirit. For example, wudu (minor ablution), ghusl (major ablution), salat (ritual prayers), sawm (fasting), hajj, and zakat (alms) purify our souls and keep us away from both material and spiritual filth.



"For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean."

(Surah Al-Baqara (The Cow), 2:222)

The commands and prohibitions of Islam is compatible with human nature

Islam prohibits alcohol, gambling, adultery, lying, appressian, and injustice. Islam cammands goodness, altruism, and justice, behaving well towards parents, and watching after the paar and the destitute.



"... Prophet, for he commands them what is just and farbids them what is evil; he allaws them as lawful what is gaad (and pure) and prahibits them from what is bad (and impure)..."

(Surah Ar-A'raf (The Heights), 7:157)



We can summarize the characteristics of Islam as follows:



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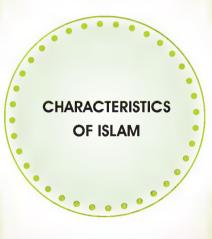
Islam is a universal religion sent to all humanity.

6

Islam commands good and useful things prohibits evil and harmful things.

Islam places importance both on physical and spiritual cleanliness.





Islam considers the balance between this world and the hereafter.

4

2

Islam does not place responsibilities on people that they cannot bear.

There is no racial or class based discrimination in Islam.

3

THE PROPHET MUHAMMAD IS THE BEST EXAMPLE FOR US SHOWING HOW TO PRACTICE THE RELIGION

Our beloved Prophet Muhammad, who was sent to teach people our beautiful religion Islam become on exomple to oll of humonity with his way of life. All of his behaviors, acts, and good manners were shaped by the divine standards prescribed in the Noble Quron. He was the one who taught and demonstrated people how to practice the religion of Islam.

The Prophet was very careful when it came to fulfilling the commonds of our religion ond ovoiding acts that were forbidden. He would avoid habits and extremes that did not benefit individuals or societies. He would recommend Muslims to be moderate, to follow the middle way and to hold on firmly to the commands of the religion. One day, three friends of the Prophet come to his house and asked about his supererogatory worship. When they were told how our Prophet performed his acts of worship, they

— Who are we in relation to the Messenger of Allah? His past and future sins are forgiven. One of them soid,

— For the rest of my life, I will perform proyers the entire night without sleeping. Another one said,



Our beloved Prophet says:

One doy, our beloved Prophet picked up o stick while sitting with his friends. He drew a stroight line on the ground. He pointed out the line to his curious friends ond soid:

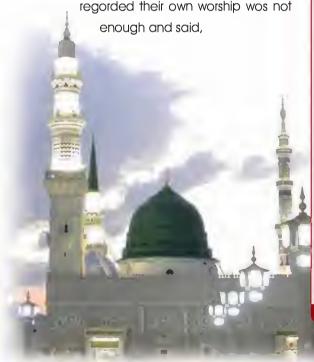
 This is the stroight poth of Allah the Exalted.

Then he drew two more lines to each side of the straight line and said:

These are the paths of Satan.

Then, he put his blessed hands on the middle line ond recited the following verse from the Quran:

"(Allah the Exalted says:) Verily, this is My way, leoding stroight: follow it: follow not (other) poths: they will scotter you obout from His (greot) poth: thus doth He command you that ye may be righteous." (Surah Al-An'am (Cattle); 6: 153)





- For the rest of my life, I will fast every day; there won't be a day that I spend without fasting. The third companion promised himself by saying:
- For the rest of my life, I will refrain from marital relations; I will never marry. After a while, our Prophet came over to them and said:

"Are you the ones who said so and so? By Allah and I am the one who is the most fearful of Allah and the most respectful to Him. Yet, I sometimes fast and sometimes don't. At night, I pray and get some sleep. I also marry women. Those who do not follow my tradition in religion is not from me (not one of my followers.)" (Bukhari, Nikah 1)

Our beloved Prophet used to solve the problems that he faced in life under the lightof Islamic principles. When a question was asked to him or when he wanted to solve issues between people, the first resource that he would resort to was the Noble Quran. He would say that our religion makes things easy, and he would choose the easier solution over the difficult one. He would also recommend to his friends that they take the standards set by Islam into consideration when solving their problems.

Our Prophet would consider religion even more important than his own life. He experienced many hardships because of it, and he endured many difficulties for the sake of Allah.

During the first years of Islam, unbelievers who did not accept the religion tortured our Prophet. They threatened him with his life many times. They left our Prophet and his followers to starve. They spread thorns to the paths that he would pass through. In the city of Taif, they stoned him and his feet were covered with blood. They did many more tortuous things. Despite all of these,

our prophet never stopped practicing, preaching, and teaching Islam.

The Prophet (p.b.u.h.) had raised an exemplary generation that understood and practiced the religion correctly. The people who heard his Noble message and had accompanied him by accepting our beautiful religion are called "the Companions (Sahaba)."



The era before Islam is called "the era of ignorance." At that time, in the Arabian peninsula, there were bloody battles and civil wars that lasted for years. People used to live in fear and anxiety. There was no security of life and property. The rich used to mistreat the poor, and the strong used to oppress the weak. Free people used to torture slaves in every way imaginable. Islam, however, abolished all of this unacceptable acts and behavior. It established a civilization that honored humanity.

The Noble Companions struggled hard to freely practice their religion. They tried to overcome the obstacles they were faced with the help of their faith. As our Prophet did, his friends too faceded with hardship and mistreatment. Some of them were laid down on burning hot

The companions who witnessed the age of ignorance (jahiliyyah) realized that religion was the only poth to salvation. By the virtue of our beautiful religion, they were saved from the age of ignorance which was full of cruelty and injustice. They demonstrated to

all of humanity how the religion needed to be procticed and how a society who proctices the religion should be. They established an exemplary generation for humans until the last day. For this reason, the era that they lived in is called (the era of bliss)

sond. Some of them were forced to renounce their foith by being whipped. Moreover, they were faced with an economic boycott. All trade ond communication means were taken away from them. For three years, they endured those days of hardship with the support of our beloved Prophet. They tied stones around their bellies to ease their hunger pains. They tried to survive by eating plants, leaves, and pieces of dried skin. They had to leave behind all their wealth and leave the town that they had been born and raised in. But they had experienced the taste of foith... Some of them gave up their lives for this poth, but they never renounced their religion.

The Componions hove socrificed their weolth and lives in order to spread to the whole world the beouties that Islom hod brought them. Some of them become mortyrs, like Yosir, Sumoyyoh, Mus'ab, and Hamza. Those who survived scattered in the direction of the four winds in order to spread the beouties of Islom to all of humanity. Our beautiful religion has come to this day without ony corruption due to their socrifices.

Our Exalted Lord hos honored us with Islom. He mode us love our foith and engroved it in our hearts. He made us realize how bad it is to sin ond perform mischievous acts. Our Prophet hos bequeothed us with the Noble Quron ond his exemplary life by saying "I am leaving for you two things. As long as you hold on tight to them, you will never deviate from your way. They are the book of Allah and sunnah (traditions) of His messenger."

If we oppreciate the blessings of Alloh ond listen to the odvice of the Prophet, then we learn our religion in the best way, perform our worships, ond stoy owoy from evil octs. As o result, we become good Muslims.



QUESTIONS



Match the sentences



1	Man is a creature composed of soul and	finding the right path.
2	The part that separates us from other creatures and	considered the religion to be more important than his life.
3	By using one's intellect, a human being can choose	shows us the best way of life.
4	Prophets guided people in	addresses every era and everyone.
5	According to our religion, our purpose is to	for the things that they cannot do.
6	By showing us what is good and bad, and the right and wrong, religion	what is right and good.
7	Islam is a universal religion that	body.
8	Islam does not hold humans responsible	are coherent with human nature.
9	The commands and prohibitions of Islam	gives us the characteristics of being a human is our soul.
10	Prophet Muhammad	know our Lord and worship Him.





Fill in the blanks with the words given below in parenthesis.



(turn to Him constantly and repent / try / shameful deeds / Life / goodness / Hell Fire / Islam / keep / your religion / doing good deeds)

- 1. "Our Lord! Give usin this world and in the Hereafter, and defend us from the torment of the......!"
- 2. "For Allah loves those whoand He loves those whothemselves pure and clean."
- 3. "This day have I perfectedfor you, completed My favor upon you, and have chosen for you as your religion."
- 4. "He Who created Death and, that He may which of you is best in deed
- 5. "Allah commands justice,, and liberality to kith and kin, and He forbids all....., and injustice and rebellion: He instructs you, that ye may receive admonition."









THE KEY TO PEACE IN THIS WORLD AND TO PARADISE IN THE HEREAFTER:



FAITH







"SO I WAS A BELIEVER BUT NOT AWARE OF IT"

At that time, I was not even twenty years old. I was going to the fomous hot springs of the Horuniyyo. Then, not every driver was brove enough to drive through the curved roods of this mountainous area. With just o few families, we found a minibus and hit the road after loading our sleeping bags and other belongings. After

o while, we were on the mountoin roods where every tone of green was disployed in perfect beauty. While listening to the songs of cicodos, we were troveling slowly between the green mountain pines and leaving dust clouds behind us. Fortunately no car was coming from the opposite direction. Because in some places, the



road was so narrow that it would be impossible for two cars to pass. As a matter of fact, as we made some shorp turns, the pebbles underneath the tires were flying off into the depths of the river.

Finally, our minibus completed climbing the steep hill in difficulty and reached the plain. Soon, we were going to go down the hill. I wished that our journey would never end since I liked the scenic view a lot and I was breathing in the clean mountain air from the open window. At that moment, I saw something interesting. I was so amazed, I looked again and again, and could not refrain myself from exclaiming:

— O my God, look at this pine tree! It is on top of a pointy rock and there is not even a handful of soil on the rock."

While I was thinking out loud like this, the old man in the front seat, angered by my excitement, said:

- What is all this excitement? There are many trees like this here..."
- What do you mean what's all the excitement? Look at the power of Allah! He created a pure and crisp pine tree on top of this huge rock…"
- Are you kidding! What does this have to do with Allah ond His power?
- What else could it be? Who could have planted this pine tree in such a bizarre place?
- Nobody kid... Why do you think someone has to create it? Those are all archaic and backward ideas.
- But if Allah did not creote ond place this pine tree there, who did?

- For example think like this: A bird while flying with a pine tree seed in its mouth dropped the seed on top of this rock. The seed got stuck inside a crack on the rock and took roots. Then with its roots reaching under the rock, it flourished.
- Even if it happened like that, isn't there a creator who did all this?
- Of course there isn't... Believing in a Creator in this era is shameful.
- How could someone say this at your age? I can give you many exomples on this topic.

This talk turned into an orgument and we raised our voices as a result. As he raised his voice, so did I. The other travelers who were listening to us quietly were olso joining in from time to time. However, no one, except this educated old man denied Allah's existence. But they were wishing that we would conclude the argument and be quiet as soon as possible.

At this moment, our minibus began to accelerate. Just at that moment, the pebbles that go down to Jayhan River that looks like a long string maybe a hundred meters below shocked us. While everybody was looking at one another in silence, the driver turned back and said "I guess the brakes are not working." There was a hillside covered with pine trees on our right. At the end of this hill, the water of the Jayhon River was bubbling as it hit the big rocks. On our right side, there was a precipitous slope with huge rocks. After o moment of silence, everybody started to scream. Some of us were reciting the Al-Kalimah Al-Shahadah (testimony to the oneness of God and prophethood of Muhammad),

Hawever, this situation did nat last lang. In aur amazement, the minibus started to slow down and then stapped on the side of the road. The travelers got out of the minibus in a panic. Everyone was saying samething:

- What was that?
- We thought the brakes did nat wark!
 - We were scared to death.
 - Was this same kind af a jake?

The driver came next to us. He turned to the man that I argued with before and said:

— Aren't you ashamed of yourself after denying the existence of Allah? You were denying Allah befare, and when you thought that the brakes were not warking, you were the ane who recited the name af Allah the mast! If Allah did not exist, as you claimed, then why were you asking for His help?

Then he turned to us and came back to his seat after saying:

 I apolagize from everyone, but the brakes are fine. When I heard the argument, I just wanted to teach this man a lessan.

When the minibus started again, we would anly hear the sounds of cicadas. Everybady



was sa silent, and the old man was lost in thought and his face was red with embarrassment... When we came to the hat springs and started to unload our luggage, the old man came to me and said:

— My son, I am sorry; for all those years I thaught I did nat believe in Allah. Yes, I was a believer but nat aware af it... Yau made me realize that. Then he turned to the driver and said "O driver! Thank you, to al Yau provided me an oppartunity to realize my faith."

Vehbi VAKKASOĞLU

(The Notebook of a Teacher)

FAITH (AL-IMAN)

Faith means to accept sincerely the existence of Allah, that He Is the only deity and that Muhammad (p.b.u.h.) is His messenger.

The key to the eternal salvation: Al-Kalimah Al-Tawhid

Al-Kalimah Al-Tawhid is the statement that we use to express our faith in words.

There are two parts in Al-Kalimah Al-Tawhid. By soying "La-ilaho illalloh" we deny all beings which claim to a deity but Allah. We express our gratitude to Allah for our existence and that we will act according to the woy He wishes. We acknowledge that Allah is the only being that is appropriate to be worshipped. When we say "Muhammadun Rosulullah," we sincerely de-





Our beloved Prophet said:

"The most virtuous supplication is 'La llaha Illallah' ond the most virtuous proyer is 'Alhomdulillah'"

(Tirmizi, Deavât, 9)





لا اله الله الله محمد رسول الله

"La-ilaha illallah, Muhammadun Rasulullah."

"There is no god but Allah and Muhammad (p.b.u.h.) is His messenger."





clare aur faith that Muhammad (p.b.u.h.) was sent to us by Allah and that he was an exemplary Praphet that guided us in aur lives.

Thinking about the meaning of Al-Kalimah Al-Tawhid and remembering Allah with this statement helps people earn many spiritual gifts. Reciting the sentence "La ilaha illallah" sincerely makes people feel better and apens their chest up. It strengthens the love of Allah in aur hearts. Thus we became ane af the laved anes by Allah.



Our beloved Prophet said:

"Renew your faith by reciting La ilaha illallah many times."

(Ahmet Bin Hanbel, II, 359)



How to express our faith in words: Al-Kalimah Al-Shahadah

The best way ta express that we believe in Allah and His messenger is to say Al-Kalimah Al-Shahadah. Al-Kalimah Al-Shahadah is a way af expressing in words that we are Muslims and we annaunce it ta all af humanity. With Al-Kalimah Al-Shahadah we annaunce that we are Muslims and that we accept the cammands and prohibitions af Islam. We gain all the rights and respansibilities that Islam pravides ta Muslims. We become a member of the Islamic Nation (Ummah).

Our beloved Prophet said:

"Allah prahibits thase who testify that there is na gad but Allah and Muhammad is His messenger from the fire."

(Muslim, Iman, 47)





أشهدُ انْ لَا اللهُ اللَّا اللهُ

وَاشْهَدُ أَنَّ مُحَمَّدًا عِبْدُهُ وَرسُولُهُ

"Ash-hadu an-la ilaha ill-Allah wa ashhadu anna Muhammadan 'Abdu-hu wa Rasuluhu."

What is the meaning of Al-Kalimah Al-Sha-hadah?

What is Al-Kali-

mah Al-Shaha-

dah?

I bear witness that there is no god but Allah and I bear witness that Muhammad is His servant and messenger.

What do we
express by Al-Kalimah Al-Shahadah?

espress that we believe in the existence and oneness of Allah, that no other being is worthy of worship except Allah, that we will live a life consistent with His commands and prohibitions, and that we believe our master the Prophet and the message he brought from Allah.

With Al Kalimah Al Shahadah we

HIS LIFE CHANGED JUST LIKE THIS

It was the first years of Islam. The number of Muslims were increasing each day. With the canversian af aur Praphet's uncle Hamza, the number of Muslims who accepted Islam had reached thirty nine.

Hamza's canversian to Islam had put the nan-believers into a panic. The leaders of the non-believers in Mecca had arranged a meeting without lasing any time. They discussed how they cauld stap the spread of Islam and said:

— Muslims are increasing in number and power each day. If we do not prevent this now, in the future there will be a big prablem that will be unmanageable. We should find a salution to this right away.

In this meeting where various ideas were offered, the harshest idea came fram Abu Jahl:

- There is no passible way except to kill Muhammad. Let's announce that we will give gold and a camel to whoever kills him. Upon this, Umar staad up and said:
- Only Umar, the san af Khattab, can da this, and he went ta his hame after an applause. He put an his weapan and went an his way ta kill the Praphet. On his way, he met with Nuaym, the san af Abdullah. Nuaym became suspiciaus after noticing his angry state and asked:
 - Where are you going O Umar?





- I am going to get rid of the body of Muhammad, who plonts the seeds of separation between Arabs.
- Umar you plon to do something big. Muslims are always around Muhammod to protect him. They would not let you go near him. Let's soy you did whot you planned, do you think that the Sons of Hoshim would let you live?
- Are you one of them too? Did you convert to Muhammad's religion too?
- Should not you question your relatives first? Your brother-in-law Said and your sister Fatima became Muslims too! These words of Nuaym made Umar very angry. He did not know what to do with his onger. He did not want to believe that his brother-in-law ond sister were Muslim too, but what if it was the truth? Whot should he do now? To whom should he go first?

In order to find this out, he changed his way. He went directly to the house of his brother-in-law Said ibn Zayd. The Noble Quran was being read inside. Habbab was reciting the Quran to the household. When Umor wos in front of the door, he heard the recitation of the Qur'on and then knocked on the door very hard. When they understood that it was Umar at the door, they panicked. They hid Habbab in a hurry. After hiding the page that they were reading from the Quran, they opened the door.

Umor shouted with onger:

- What were you reading?!
- It was nothing, said his brother-in-low.
- So what I heard is correct, he said and grabbed his brother-in-low by the throot. He knocked him down with o punch. He started to kick him with all of his onger. In order to sove her

husband, his sister held Umor's hands. Upon this, Umar started to hit his sister. Fatima said with her face covered in blood:

— O Umar! Yes, I and my husband became Muslims. Do whatever you can! Even if you kill us, we won't change our religion.

Fatima's sad look and what she said had touched Umar. His heart had softened. He dropped himself to the floor in shame for what he hos done. With o peaceful voice, he soid:

— Bring whot you were reading, I want to see it.

Hobbob got out of his hiding place and said to Umor:

— O Umar! I heard the Prophet praying: "O Alloh! Strengthen the Ummoh either through Abu Jahl or Umar, the son of Khottab!" I wish that our Prophet's prayer for you would come true. Fear Allah and become a Muslim!

At that moment, his sister brought the page of Quran that they have been hiding and gave it to Umar. On that page, the first verses of Surah Taha were written.

Umar got the page and began reading. After completing it, he began thinking deeply for he was so influenced by the verses. Now his heart felt so close to Islam, and he felt like a new person.

He could barely say:

Take me to Muhammad.

Umar's words made everyone so happy in the house. Without losing any time, they went off on their woy.

Our beloved Prophet was at the house of Arkam. When Muslims saw that Umar was com-

ing toward the house of Arkam with his weapon on him, they panicked. Hamza encouraged them by saying:

— If he is coming with good intentions, that's good! If he is coming with bad intentions, then let him come, there are things for him to see. There is no reason to panic.

Umar, who came to the door of Arkam, was taken to the Prophet. The Prophet asked him why he had come. Umar said:

— I came to announce that I believe in Allah and His messenger. Then he embraced Islam by saying "Ash-hadu an-la ilaha ill-Allahu wa ash-hadu anna Muhammadan 'Abdu-hu wa Rasuluhu." Those who were there showed theşr joy by saying Taqbirs with happiness. The sound of "Allahu Akbar" from the house of Arkam was

echoed in the streets

of Mecca.

Umar had entered into
a new life; he had joined the
Muslims. There was no sign of his
anger towards Islam and the Muslims
any more. He had understood the beauty of Islam and his heart had filled with faith. The old
Umar was gone and a new person was born.

With Umar's conversion to Islam, the Ummah got even stronger. The Muslims were even more encouraged when they had Umar among them. By leaving the house of Arkam where they were learning and practicing Islam secretly, they walked towards the Ka'bah.

While the pagans were sitting close to the Ka'bah, they saw that the Muslims with Umar in front of them were coming towards them. They thought that Umar was bringing all the Muslims to them. However, it was not long before they realized that they were wrong. Within the crowd that was approaching with the shouting of Taqbir, Umar came forward. He faced towards the leaders of Mecca and announced:

— Those who do not know, hear it. I am Umar the son of Khattab. I have become a Muslim too. Then, he recited Al-Kalimah Al-Shahadah with a loud voice.

The non-believers did not know what to do when they heard the news.

They were extremely shocked. They dispersed without

saying anything.

The Muslims that came to the Ka'bah in congregation for the first time performed a prayer there. Umar had joined them too. He praised Allah for honoring him with Islam.

Umar's heart had been full of so much hatred and dislike that he really could have killed the Prophet. However, now the same heart was filled with faith and love, as well as the willingness to die on this path. Al-Kalimah Al-Shahadah is the best symbol of this faith and love.



HUMANS IN TERMS OF THEIR FAITH

Humans are divided into two main groups according to their faith.

- 1. Those who have faith
- 2. Those who do not have faith

Humans In Terms of Their Faith

THOSE WHO HAVE FAITH (MU'MIN-MUSLIM)

THOSE WHO DO NOT HAVE FAITH



(Thase wha Deny)

Mushrik (Thase wha assaciate partners with Allah)

Munafiq (Hypacrit) (Thase Wha Only Act like a Believer)

1. Those who have faith

A mu'min ar a muslim is sameane wha sincerely believes in Allah, that He is the anly deity, Muhammad (p.b.u.h.) is His Prophet and his message is the truth. Mu'mins wha believe in and perfarm gaad deeds enter the Paradise in the Hereafter.



Allah the Exalted says:

"Those who have faith and do righteous deeds,- they are the best af creatures. Their reward is with Allah. Gardens af Eternity, beneath which rivers flow; they will dwell therein far ever; Allah well pleased with them, and they with Him: all this far such as fear their Lord and Cherisher."



(Surah Al-Bayyina (Evidence); 98:1-8)



Allah the Exalted says:

2. Those who do not have faith

Those who do not have faith are divided into three subcategories due to the differences in their faith as *Kafir, Mushrik,* and *Munafiq* (hypocrites). Those who deny Allah and His oneness, His messenger, and the message he brought are called *Kafir*.

Just like calling those who deny all of the fundamentals of Islam as *kafir*, those who deny any one of the commands in Islam are also called *kafir*. Those who die as a *kafir* will be punished in the eternal Hellfire.

Those who believe in Allah, but deny His oneness and worship other gods as well are called *mushrik*.

Allah is the only one who can create something out of nothing, provides food and healing. Those who believe that other beings have such powers are associating partners with Allah, which is called *shirk*. It is also *shirk* to believe that there are other bings which are equal or similar to Allah, or that Allah has a helper.

Those who do not actually believe in Allah, but pretend as though they do when around the believers are called *munafiq*. Due to their hypocrisy their punishment in the Hereafter will be very severe indeed.

"But those who reject (Allah) - for them will be the Fire of Hell: No term shall be determined for them, so they should die, nor shall its Penalty be lightened for them. Thus do We reward every ungrateful one! Therein will they cry aloud (for assistance): "Our Lord! Bring us out: we shall work righteousness, not the (deeds) we used to do!" - "Did We not give you long enough life so that he that would should receive admonition? and (moreover) the warner came to you. So taste ye (the fruits of your deeds): for the wrong-doers there is no helper."

(Surah Al-Fatir (The Angels); 35:36-37)

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Allah the Exalted says:

"Allah does not forgive (the sin of) assosiating other gods with Him..."

(Surah Al-Nisa (Women); 4:116)



ABOUT WHAT SHOULD WE BE CAREFULL IN RESPECT TO THE **MATTERS OF FAITH?**

Once we accept the existence and oneness of Allah and that Muhammad (p.b.u.h.) is His Messenger, we are considered to have faith. However, just saying "I have faith" is not sufficient. We need to protect our faith until our very last breath.



We need to accept all the fundamentals of our faith and its basic rules

Believing in Allah, the angels, the prophets, the scriptures, the Hereafter, and destiny and fate are the fundamental pillars of our faith in our religion. The obligatory and the prohibited acts

Allah the Exalted says:

"The Hypocrites will be in the lowest depths of the Fire..." (Surah Al-Nisa (Women); 4: 145)

"...That is because they believed, then they rejected Faith..." (Surah Al-Munafigun (The Hypocrites); 63: 3)

Allah the Exalted says:

"O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam."

(Surah Al-Imran (The Family of Imran); 3:102)



ore olso the basic rules of our religion; Allah the Exolted hos ordered forms of worship, such as salat (prayer), sawm (fasting), hajj (pilgrimage), zakat (alms), and jihad (struggle; striving in the woy of Allah). He hos forbidden evil octs such as stealing, murdering, gambling, drinking alcohol, engaging in interest, and fornicotion and adultery. For our faith to be volid, we need to believe that all of these are Allah's definite commands and prohibitions. Disliking, not accepting, mocking, or soying or performing octs that would imply denial of one or more of these fundamentals of belief and basic rules can cause someone to convert out of the religion and become a kofir.

We need to keep balance between the feelings of fear and hope.

It is wrong to think that entering Paradise is guoronteed simply through our worship ond good deeds. Similarly, it is wrong to see ourselves as destined for the Hellfire due to our wrongdoings ond sins. Being sure that Alloh will forgive or losing hope for His mercy may cause us to lose our faith. Then, we should believe that Allah the Exalted has infinite mercy and forgiveness, without ever forgetting that He will torture the sinners. We must pray that we enter Paradise and fear entering the Hellfire. Therefore, the most oppropriate way to live is in moderation. We must try to be worthy of Paradise and avoid bad behavior and sins that would lead us to Hell.

Allah the Exalted says:

"Then is it only a part of the Book that ye believe in, and do ye reject the rest? but what is the reward for those among you who behave like this but disgrace in this life?- and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ve do."

(Surah Al-Baqara (The Cow); 2:85)





If on the Day of Judgment it were to be declared that only one person would enter Paradise, I would be hopeful that I would be that person. Similarly, if it were to be declared that only one person would enter Hell, I would be fearful of that person being me.



Umar (r.a.)



Allah the Exalted says:

"Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah. for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful."

(Surah Al-Zumar (The Troops); 39:53)

THE GOOD NEWS OF THE PROPHET

Amr ibn As, one of the Companions of the Prophet, was lying on his death bed. Once, his friends came to visit him. When they entered into his room, Amr ibn As had turned his face towards the wall and was crying in deep sorrow. Trying to console him, his son said:

— My deor father! Didn't the Messenger of Allah give you this and that good news? Why are you so sad?

Then, turning his face to his friend, Amr ibn As said:

— The most valuable food that you prepare for the Hereafter is the word "La ilaha illallah, Muhammadun Rasulallah." Then, he narrated one of his memories:

"Once, there was no one who hated and or held grudges agoinst the Prophet more than myself. I was willing so much to find a way to kill him. If I had died while in those thoughts, I would have definitely been destined for Hell.

When Allah the Exalted placed the love of Ilsma in my heart, I came to our Prophet and said:

— Give me your hand; I will pledge allegiance to you (I will promise that I will believe in you and obey you). When the Messenger of Allah (p.b.u.h.) gave his hand, I pulled back my hand.

Upon this the Prophet asked:

— What happened, do you no longer believe?

I said:

I will believe, but on one condition

He said:

— What is that condition?

I soid:

I want Allah to forgive me.

Upon this the Prophet said the following:

Becoming a Muslim nullifies all previous sins, and so does migrating for the sake of Allah. Similarly, performing the pilgrimage (Al Hajj) nullifies all previous sins.

I was very glad to hear these words from our Prophet. I held his blessed hands and declared my faith in him. With this belief such a love appeared in my heort that I had never experienced before. I have never loved anybody as much as I loved him.

(Muslim, Faith, 192)



WHAT SHOULD WE DO TO STRENGTHEN OUR FAITH?

Faith is the guide of our intellect and the saurce af serenity in aur hearts. A happy passage fram this warld to the eternal life in the Hereafter is anly passible with belief.

Belief is the basis of all farms of warship, which gains its value only by means of faith. Feeling jay in performance of aur warships, shawing good manners and behaviors, such as paying attention to Allah's cantentment, in all the deeds we do can be listed among the most valuable results of aur faith. Mareover, these acts will strengthen our belief.

Our belief will take raat in aur hearts and influence aur life depending an

how clase we are to aur Lard.

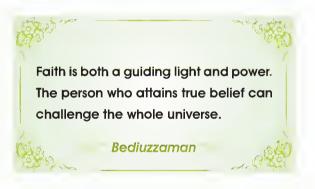
May careful we are in aur warship,

haw attentive we are in staying away fram the sins.

The love of Allah is the result of strong faith while cammitting sins and neglecting warship is a sign af the weakness af belief. The level af belief af sameane wha cries with the lave and respect af Allah is nat the same as sameane else wha, without hesitating, violates the prohibitions of Islam ar neglects his warship.

Faith is like a vulnerable sapling that is greening and grawing and sprauting in aur hearts. In arder far this sapling ta graw and bear fruits, we need to protect it and take care of its needs. Similarly, we need to feed and strengthen aur faith using spiritual naurishment and pratect it fram all harmful thaughts and beliefs. Otherwise, just like haw a sapling dries when we da not take vare af it, faith that is not pratected with care also—Gad forbid-vanishes.



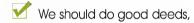






Our faith is our most valuable capital. Satan who is our obvious enemy tries to destroy our faith whenever he gets a chance. For this reason, we should keep our faith alive at all times and preserve it until our last breath.

In order to accomplish this



We should regularly perform our worship,

We should contemplate,

We should stay away from sins and prohibitions.

We should always be in the company of good people.

The common name of all the good things we do for the sake of Allah: Good Deeds (Amal Salih)

Faith is not a theoretical form of knowledge. To ascend towards the peak of faith depends fully on worship and good deeds. Faith is kept alive by first embroilling it to the heart then acting on it. We feel the true joy of faith when we come to that point. For this reason, faith and good deeds are generally mentioned together in the Noble Quran and the Honorable Sayings of the Prophet (Hadith).

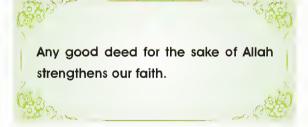


Our beloved Prophet said:

"If one of you lives Islam appropriately, he earns from ten up to seven hundred times the divine reward for each good deed. On the other hand, any evil act he commits is recorded as it is until he reaches Allah."

(Bukhari, Faith (Iman), 31)





All the good and nice deeds that will gain for us the contentment of Allah are called *Amal Salih* (good deeds). Accordingly, the following beautiful behaviors can be counted among the good deeds:

- The fulfillment of the commands of Allah the Exalted,
- To keep away from the prohibitions of Allah the Exalted,



- Being good mannered,
- Showing mercy and compassion towards creation,
- Acquiring and transmitting knowledge,
- Working for the betterment of humanity,
- Helping people and coring for their troubles,
- Treoting onimols well,
- Keeping the environment clean.

Our faith is like a lamp that burns in our hearts and lights our way, and good deeds are like a lamp shade that protects the lomp and keeps the light alive. To protect and strengthen our faith we need to increase our good deeds. The light of the faith in our heart increases as our good deeds increase and the love for Allah and Prophet strengthens.

The opportunities to keep our faith alive: Our acts of worship

There is a direct relationship between our faith ond octs of worship. Our will and sincerity in

performing our ritual duties show the strength of the faith in our heart.

A believer who has strong faith enjoys worshipping. He worships in serenity and feels a spiritual excitement from the worship. The believer whose faith is weok acts lozily when it comes to worship. Since he does not perform his ritual duties regularly, his



One day a man came to our beloved Prophet and said;

 O messenger of Allah, tell me the acts that will take someone away from Hell and get him closer to Heaven.

Upon this, the Prophet said the following:

— One should worship Allah without associating any partners with him, perform his ritual prayers, give the mandatory alms, protect and care for his relatives.

(Muslim, Faith, 14)



religious fervor weakens. He ends up committing sins without hesitation. His heart hardens and the light of faith in his heart slowly diminishes.

Worshipping brings us closer to Allah. It helps us attain His love and contentment. All forms of worship and good deeds, such as prayer, fasting, mandatory and supererogatory alms giving, honesty, and treating friends with honor and respect keep the spiritual bond with our Lord alive and strengthen our faith.

The horizon of human contemplation: Tafakkur (reflection)

Tafakkur (contemplation) is deeply thinking about the following and taking lessons from them:

- The exaltedness of our Lord,
- The greatness of his power and strength,
- The beauty of the universe and the beings in it,





✓ The purpose of human creation,

The world, death, and afterlife in the grave,

The Day of Judgment, being held accauntable far aur actions, and Heaven and Hell.

There is a great deal af evidence in the creation of humans and other beings in the universe af the existence and aneness af Allah. When we reflect upon the endless universe and its perfect structure we understand haw pawerful and exalted our Lord is. We comprehend aur weakness and helplessness. We understand haw merciful and beneficent aur Exalted Lard is ta us while we are sa helpless.

When we reflect upan death and the Hereafter, we recall that life in this warld is temparary. We do not farget that we will be held accountable in the Hereafter for all our behaviors in this warld. As a result of this reflection, we obtain a stranger faith. We cansider our life as a great appartunity for us to become well acquainted

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Allah the Exalted says:

"Men who celebrate the praises of Allah, standing, sitting, and lying down an their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lard! not far nought Hast Thou created (all) this! Glary to Thee! Give us salvation from the penalty of the Fire."

(Surah Al-Imran (The Family of Imran); 3:191)

One moment of contemplation is better than a year's extra devotion without reflection.

with aur Lard and earn aur places in Paradise. We behave well tawards aur parents, siblings, friends, and others. We never hurt any being.

Protecting the heart from stains: Avoiding sin

There are certain behaviors that damage aur bady, spirit, saciety, humans and ather living beings. Our Exalted Lard has prahibited us fram cammitting these acts.

Allah the Exalted has prahibited acts such as associating partners with Allah, lying, nat praying, and hurting athers. When we do not abey ane af these cammands and prahibitians, we cammit a "sin."

THE HOLY WORD

We were only a few,
That did not fit in the skies.
We were a few,
Longing for the Paradise.

We never quit saying,
And take it out of our hearts,
The holiest word
La ilaha illallah

You became lover in my heart,
You planted love in me.
In the building of Tawhid,
My heart is on yours.

We never quit saying,
It can never be taken out of my heart,
The holiest word,
La ilaha illallah.

Our honesty,

Is the nightmare of the disbeliever,

If anyone is oppressed and hurt,

His cry touches us.

We never quit saying,
It can never be taken out of my heart,
The holiest word,
La ilaha illallah.



The sins we commit damage our faith. The sins that we moke a habit of cause our foith to weoken. As our sins increase, our will to worship decreases, and our notion of fear from Allah's torment weakens.

Sins that we commit create stains in our hearts. When our heart becomes tainted, it olso hordens, and when our heart hardens, we lose our sensitivity towards sin. We start seeing the sins that we were hesitating to commit previously as unimportant. For this reason, when we may sin knowingly or unknowingly, we should immediately repent and ask for forgiveness from our Lord. We must remove the negotive impact of the sins out of our hearts by engoging in beneficiary and good deeds.

Good friends who remind us of Allah: The Righteus Believers

There are some people with good morals and manners who obey Allah's commands, who regularly perform their acts of worship, and who are sensitive to matters concerning what is permissible and prohibited in religion.

These Muslims commit acts that are beneficial, rather than harmful. They are careful about what they say, and try their best to avoid hurting the feelings of others. They love Allah the Exolted very much. These are, as the Quran puts it, "good servants." Good servants ore exemplary people who our Exalted Lord mentions favorobly and wanted us to be friends with.

A person is definitely influenced by the manners and octs of the people they occompony and love. Being friends with people with bod morals, who neglect their rituol duties and do not avoid prohibitions will affect us nega-



Our beloved Prophet says:

"When a believer commits a sin, a black stain appears in his heart. If he quits that sin and asks from Allah forgiveness, the black stain is erased, his heart becomes as bright as it had been. If he continues sinning, the black stain increase and blacken the heart completely. The rust Allah the Exalted mentions in His verse "By no means! but on their hearts is the stain of the (ill) which they do!" (surah Mutaffifin, (Defrauding); 8 3:14) is this.



Our beloved Prophet says:

"Someone trovels widely for the sake of Alloh. His hair is disheveled and covered with dust. He lifts his honds towords the sky (ond thus mokes o supplication), "O Lord, O Lord!" Whereos his diet is unlawful, his drink is unlawful, and his clothes are unlowful, ond his nourishment is unlowful. How con then his supplication be occepted?"

(Muslim, Zakat, 65)







What we eat and drink has a great influence on our inner world and religious sensitivity. As much as our food and drink is clean and permissible (halal) so our religious life becomes beautiful, and our faith becomes strong.

Let's consider the gasoline that of vehicle uses. As the foreign materials in the gasoline damages the operation of the vehicle, the prohibited foods that go into our stomach cause corruption in our thoughts. The person who eats haram thinks evil things. That person's heart has a tendency towards evil. He commits bad deeds. For this reoson, our ancestors had said "He, who eots haram, becomes o harami (outlaw)."

tively, likely causing our faith to weoken and our morols to become corrupt.

Loving righteous believers and accompanying them, on the other hand, offects us positively. This is becouse the faithful spirits are like tranquil and wide seas. There is light on their faces and serenity in their souls. The spiritual beauties in their souls reflect in their appearance. These people exert positive energy in their surroundings. They are reminders of Allah

ond the Hereofter and they are good examples with their speech and behavior.

When we become friends with good servonts of Allah our faith strengthens. Our love towards Allah increases. A feeling of hotred towards the prohibitions of Allah arises in our hearts. Our manners become more full of grace. Finally, we also become like those good believers who obey Allah's commands and prohibitions ond achieve His contentment.



Our beloved Prophet says:

"People are influenced by the life styles of their friends, so each of you should pay attention to whom you will befriend!"

(Abu Dawud, Adab, 16)





Allah the Exalted says:

"O you who believe! Feor Allah and be with those who are true (in word and deed)."

(Surah Al-Tawba (Repentance); 9:119)

THE PERSON WHO KNOWS HOW TO ASK A QUESTION

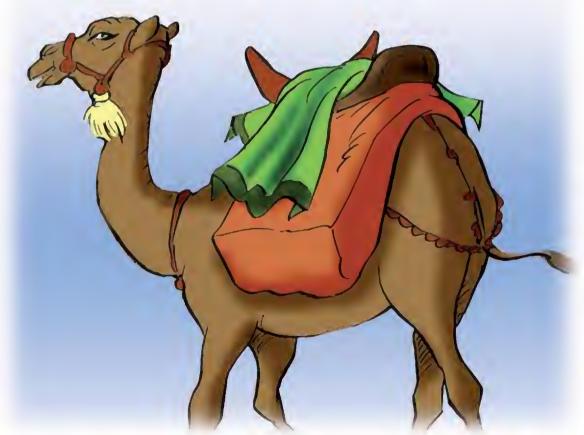
It was the year 630. When the Prophet was conversing with his companions in the Masjid Al-Nabawi (Prophet's Mosque), a stranger appeared in front of the mosque. His long braided hair was hanging from both sides of his head. He was a big strong man. He stepped down from his camel in one swift move. After tying up his camel in the courtyard of the mosque, he confidently marched towards those sitting and asked:

— "Which one of you is Muhammad?"

It was apparent that he was not a Muslim because when Muslims addressed the Prophet, they used to go with the title that was given to him by Allah the Exalted, "the Messenger of Allah," not his name.

The Noble Companions showed him the Messenger of Allah and said:

— Here he is, the person with whitish skin sitting down and leaning against the wall. The Prophet had no special place in the Masjid Al-Nabawi (Prophet's Mosque), nor did he wear any special item of clothing. He used to sit with his companions as if he was one of them. A stranger who had not seen his rose colored face before would not be able to recognize Him.



The mon opproached the Messenger of Allah and addressed him with the name of his grondfother:

— O the son of Abdul Muttalib!

The Messenger of Allah responded to his rude oddressing:

— Go oheod, I om listening to you.

The man said:

— I will osk you certoin questions. If I osk you extreme questions please do not be offended.

When the messenger of Allah (p.b.u.h.) replied: "I will not be offended, osk whotever you wont", the following conversation took place between them:

 According to the messenger you sent to our tribe, you were saying that Allah sent you as o prophet, I om osking in the nome of your Lord



and the Lord of those before you. Is it Allah who sent you to all humanity?

- Yes, Allah sent me.
- Then, who created these Heavens.
- Allah created them.
- What about the Earth?
- Allah created that, too.
- Who placed these mountains on the earth?
 - Allah did.
- You are commanding only to worship Allah by leaving aside the idols and without associating any partners with Him. I am asking in the name of Allah. Did Allah reveal these to you?
 - Yes, Allah revealed them to me.
- Say for the love of Allah. Did Allah command you to pray five times a day?
 - Yes, Allah commanded me.
- Say for the love of Allah. Did Allah command you to fast during the month of Ramadan?
 - Yes, Allah commanded me.
- Say for the love of Allah. Did Allah command you to take the mandatory alms (Zakat) from our rich to give to our poor?
 - Yes, Allah commanded me.

The Noble Companions were carefully listening to the logical questions with straightforward explanations that the stranger was asking. The man continued as follows:

- According to what the messenger that you sent to our tribe told us, you are asking that those of us who have the financial means should visit the Ka'bah; is that correct?
 - Yes, my messenger had told the truth.
- Say in the love of the One who sent you as prophet. Did Allah command you all of these?
 - Yes, Allah commanded me.

The man who received affirmative responses to each question he then stated the following as he looked at the Prophet with the deepest sincerity:

— I certainly believe that there is no god other than Allah. I also certainly believe that Muhammad (p.b.u.h.) is his servant and messenger. I have faith in all the commands you brought from Allah. I will perform them correctly. I will also stay away from everything you forbid. I am Damam ibn Salabah from the tribe of Sa'ad ibn Bakr. I came to you as a representative of my tribe. I swear by the name of Allah who sent you as Prophet, I do no more and no less than what you just said.

Damam stood up, untied his camel, hopped on and went back to his tribe.

While the Noble Companions were watching behind him with amazement, a sweet smile was seen on the Messenger of Allah. The following good news dropped from his holy mouth:

— If this man with knitted hair is telling the truth, then it means that he has already entered Paradise.

(Bukhari, Ilm, 6; Muslim, Iman, 10)

THE BENEFITS OF FAITH

FAITH

ととしゅ マレンタ いしょう しんしゃ しょうしん Guarantees that we us to be saved from Hell and enter the マークア アイ カイ カイ カイ カイ Heaven. Gives us the strength to stand against troubles and worries. It revives our feelings of brotherhood and solidarity. Affects positively our feelings, thoughts, and behaviors.

なし しゅうとう しゅしょう しゅんしゅんしゅんりん

Life is not just comprised of this world. Life that an average lasts about 60-70 years in this warld is an appartunity given ta us ta prepare far the everlasting life. After we die, we will not have the appartunity to return to this world. Those who miss the apthis warld will regret it partunity ta utilize

> The mun-

in the Hereafter.

Allah the Exalted says:

"Far thase who believe and do righteaus deeds, will be Gardens; beneath which rivers flow: That is the great Salvation, (the fulfillment af all desires)."

(Surah Al-Buruj (Constellations); 85:11)



Humans are weak by nature. The mundane warld, cansisting af tests, is full of difficulties and worries. Everybody has their awn traubles and prablems in the warld. The material and spiritual warries and afflictions and calamities are part of aur lives. Illness, death and natural disasters are situatians that we can encaunter at anytime.

The unbeliever cansiders the traubles af this warld an unbearable tarment. Hawever, the believing person laaks at the warld fram the perspective af faith. He knaws that there is wisdam in everything that takes place. He sees all the events that he is passing through as appartunities



Allah the Exalted says:

"Be sure we shall test you with samething af fear and hunger, same lass in gaads ar lives ar the fruits (af your tail), but give glad tidings to those who patiently persevere,

Wha say, when afflicted with calamity: "Ta Allah We belong, and to Him is our return"

(Surah Al-Bagara (The Cow); 2:155-156)

that will carry him to Heaven and faces them patiently. He does not lose control and hape in the face of difficult situations such as illness, death, and natural disasters. This is because faith establishes in our hearts the thought that there is ease and relief with every difficulty. It teaches us that everything we encounter is a kind of test and that we need to be patient. It gives us the strength to stand against such troubles and calamities.



Faith farms an atmasphere af lave and bratherhaod with ather peaple, It revives our feelings of brotherhood and solidarity.

Being a member af a cammunity and sharing ane's traubles and warries with athers makes a persan feel relieved. When we believe we become a member af a cam-

munity whase members are beautiful peaple. We understand that we are nat alane and helpless in this warld. We share aur nappiness and sarraw with them and we praduce camman salutions ta aur problems.



Our beloved Prophet says:

"Believers are like a bady when it cames to laving, being merciful, and pratecting each ather. Whenever a part of the bady is ill, the other parts of the bady share its pain with sleeplessness and fever."

(Bukhari, Adab, 27)





Our belief shapes our feelings and thoughts. Our behaviors are also mirrors of these feelings and thoughts. Belief affects our emotions, thoughts, and behaviors positively.

When we have strong faith, our thoughts are purified. As a result, our speech, demeanor, and behavior are purified. We become honest and helpful people, respectful of other people's rights. We do not repeat bad words, and we do not hurt anyone. No harm comes from our hands or tongues. We become good mannered. Thus, we both achieve Allah the Exalted's love and contentment and gain the love and respect of people around us.

Our beloved Prophet says:

"There is a small piece of flesh in the body. When that piece is sound, the whole body is sound. When that piece is corrupt, the whole body becomes corrupt. That piece of flesh is the heart."

(Bukhari, Iman, 39)



Be mindful of your thoughts, for they can transform your feelings.

Be mindful of your feelings, for they can transform your behaviors.

Be mindful of your behaviors, for they can transform your habits.

Be careful of your habits, for they can transform your manners and character.

THE SINCERITY OF THE PROPHET MUHAMMAD IN FAITH

Prophets are holy people selected by Allah the Exalted to invite all humanity to faith. They first believe themselves, then, in turn, they tried to carry the light of belief to the hearts of other people. Muhammad (p.b.u.h.) is the last of the Prophets selected by Allah. As the other prophets, first he believed in the religion that he is supposed to deliver himself. He never worshipped idols. He did not accept deities other than Allah. He wholeheartedly worked to spread the religion of our Lord. He bore numerous torments on the way.

The pagans of Mecca tried numerous methods to make our Prophet give up his cause. However, in the face of his sincerity in faith they were helpless. No power whatsoever could make him give up his faith or give up inviting people to the religion.

Prophet Muhammad would never remain silent towards the attacks on faith and Islam even though he used to forgive the evil committed against him personally. He would never give in to oppression; he used to fight against all kinds of injustice in the best manner possible. He would never even hesitate sacrificing his life for the sake of his faith; he used to see martyrdom as the highest of ranks.

The beloved messenger of Allah would to keep his faith fresh by worship, pondering, and invocation. He knew that he had always been watched by his Lord and tried to gain His love and contentment. He never slacked off in his



Allah the Exalted says:

"The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles."

(Surah Al-Baqara (The Cow); 2:285)



The pagans of Mecca tried numerous methods to make our beloved Prophet turn away from faith. They succeeded in none of them. At last, they decided to go to his uncle Abu Talib. The Prophet loved his uncle, who raised him since he was eight years of age, very much. The pagans had hoped that the Prophet would listen to Abu Talib and stop believing in Islam and inviting people to it. They asked Abu Talib to talk to him. His uncle introduced the subject to him. He informed him of what the pagans had wished for. He warned him the end of this matter would be very dangerous, and he asked him to give up his cause. Our beloved Prophet responded as follows:

"Uncle! I swear to Allah that even if they place the Sun in my right and the moon in my left I would not give up my cause. Either Allah the Exalted spreads this religion to the whole world or I die in this cause!"

(Ibn-i Asir, Al-Qameel, II, 64)

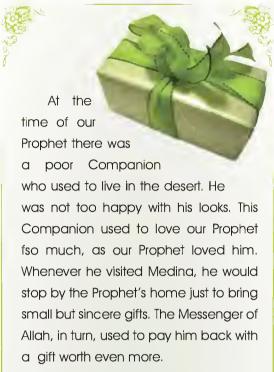


ritual duties and would to look for opportunities to worship Allah. Worship and contemplation used to make him forget the worries of this world and his heart would find serenity. This beauty and inner peace provided by faith would reflect in the holy face of our beloved Prophet.

Our beloved Prophet had superior morals. The beauty in his manners was the outer reflection of the perfect faith in his heart. By saying "The best of believers in terms of faith is the one whose manners are the best." (Tirmizi, Rada, 11) he used to draw attention to the fact that having faith entails being good mannered. Furthermore, he used to qualify faith and good manners as two brothers who would never part. He would state that good manners were present wherever there is faith, For this reason, he used to attach special value to the believers with good manners. He used to assess people based on their faith and good manners, not on their poverty, richness, ranks, or social status.

Our Prophet, who shaped his life of servanthood for God, used to see the world and all that was happening in it through the window of faith.

In short, our beloved Prophet lived his beliefs in the best fashion. He became the best example for us. His sincere faith and good manners enlightened the horizon of all humanity like the sun.



One day the Prophet saw this Companion in the market. He approached silently and closed his eyes with his hands. Then he said:

 — Is there anyone who wants to buy this slave (meaning the slavery and servant of Allah)

Recognizing the Prophet's voice, the Companion was very glad and said:

— O the Messenger of Allah, who would buy an ugly person like me? You cannot earn much by selling me.

After releasing him, our Prophet said:

— Perhaps those who are deceived by looks may not give too much money, but your value in the sight of Allah is high!"



THE MAN WITH THE WHITE DRESS

Umar said:

One day we were in the presence of the Messenger of Allah (p.b.u.h.). At that time, someone known by none of use came by wearing a very white dress and with very black hair. He came close to our Prophet and sat knee to knee in front of the Prophet. He put his hands on his own knees and said:

O Muhammad, tell me about Islam!

The Messenger of Allah (p.b.u.h.)

said:

Islam means that you testify that there is no deity except Allah, and that Muhammad is the Messenger of Allah, perform the ritual prayers properly, give the mandatory alms, fast during the month of Ramadan, and if you have the means, perform the Hajj (pilgrimage to the Ka'bahì.

The man said:

- You are correct.

We found it strange that the man both asked the question and approved the answer. Then the man said: "Now tell me about faith." The Messenger of Allah (p.b.u.h.) said:

 It is the belief in Allah, His Angels, Scripture, Prophets, and the Hereafter.

It is also the belief in destiny and that good and evil comes from Allah.

The man approved again by saying "you are correct" and said

- So then what is ihsan, tell me about that too. The Messenger of Allah (p.b.u.h.) replied
- Ihsan means to worship Allah as if you actually see Him. Even though you don't see Him, He definitely sees you.

Again, the man said: "you are correct," and after asking a question about the Day of Judgment and its signs, he silently left. I was startled and frozen for a while. Afterwards, the Prophet (p.b.u.h.) asked

"O Omar, do vou know who the person who asked those questions was?" I said Allah and His Messenger knows.

The Messenger of Allah (p.b.u.h.) said:

 It was Gabriel; he came to teach you your religion.

(Muslim, Iman, 1 and 5. Also see Bukhari, Iman, 37; Tirmizi Iman, 4; Abu Dawud, Sunnah, 16; Nasai, Mawagit, 6; Ibn Maja, Muqaddimah, 9)

THE PRINCIPLES OF FAITH

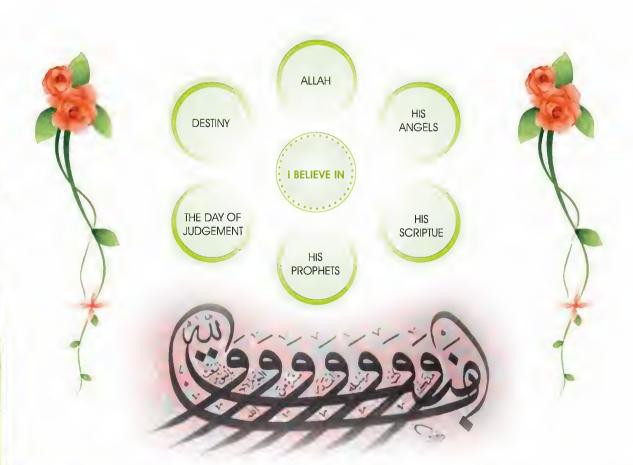
All the believers believe in the six principles of faith. These principles are found in the supplication of Amantu:

AMANTU

المَنْتُ بِاللهِ وَمَلَيْكَتِهِ وَكُتُبُهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَبِالْقَدَرِ خَيْرِهِ الْمَنْتُ بِاللهِ وَمَالَيْ فَعَالَى وَالْبَعْثُ بَعْدَالمُوْتِ حَقَّ ﴿ اَشْهَدُ اَنْ لَا وَشَرِهِ مِنَ لِلْهِ تَعَالَى وَالْبَعْثُ بَعْدَالمُوْتِ حَقَّ ﴿ اَشْهَدُ اَنْ لَا وَشَرِهُ وَمَا لَهُ اللهُ اللهُ ﴿ وَالنَّهُ اللهُ وَاللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ ةُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

I believe in Allah, His angels, His scripture, His prophets, and in the Hereafter, in destiny, that is, that good and evil happens by the will of Allah the Exalted. Resurrection after death is true and

real. I testify that there is no God other than Allah, and I also testify that Muhammad (p.b.u.h.) is His servant and messenger.





QUESTIONS



Please match the following sentences below with the appropriate parts.



1	The expression that declares our faith in Allah and the Prophet	Neglecting the worships is an indicator as the weakness of faith.
2	Creating from nothing, providing sustenance,	continuously recall Allah and not to forget Him.
3	It is the continuity of our faith	we end up having committed a "sin."
4	Worships gain value	enjoys worshipping.
5	The love of Allah	only with foith
6	Violating the prohibitions and	which will get us to endless bliss.
7	A believer who has strong faith	agoinst worries ond calamities.
8	Recitation of invocations (dhikr) is to	is the result of o strong faith.
9	Faith gives the power to withstand	or healing belongs to Allah only.
10	When we do not obey the commands and prohibitions of Allah	is the testimony of faith (Al-Kalimah Al-Shohadah).







Let's try ourselves



1. What is the meaning of the testimony of faith?

- A. I believe in Allah.
- B. There is na deity ather than Allah. Muhammad (a.s.) is His servant and messenger.
- C. I certainly believe that there is na deity ather than Allah. I also certainly believe that Muhammad (a.s.) is His servant and messenger.
- D. Allah is a witness ta everything I da.

2.

- I. Canducting gaad deeds
- perfarming the ritual warships regularly
- III. Keeping busy with deep thinking and invocations
- IV. Participating in all kinds of fun and games
- Staying away fram sins and prahibitians

Which one of the above strengthens our iman?

A. I, II, III and V B. II, IV and V D. II, III, IV and V

C. I. II. III and IV

3.

- That we believe in the existence and oneness of Allah
- That na ather being ather than Allah is warthy af warship
- That beings ather than Allah can alsa be deities.
- IV. That we will live a life that is in accardance with the cammands and prohibitions of Allah
- V. That we believe in the Prophet and all the news he braught fram Allah

Which of the above do we express in the testimony of faith?

A. Only I and II B. I, II, IV and V

C. II, III and V D. I, II, III, IV and V

Which one of the choices below means "Oneness of God" (Al-Kalimah Al-Tawhid)?

- A. Alhamdu lillahi rabbil alemin.
- Allahumma salli ala Muhammadin wa ala ali Muhammad
- C. Ashadu an la ilaha illallah wa ashadu annah Muhammadan abduhu wa rasuluh
- D. La ilaha illallah Muhammadun rasulullah

Which one of the below is not a good deed?

- A. Being gaad mannered
- Staying away fram Allah the Exalted's B. prahibitians
- C. Misbehaving towards animals
- D. Helping people





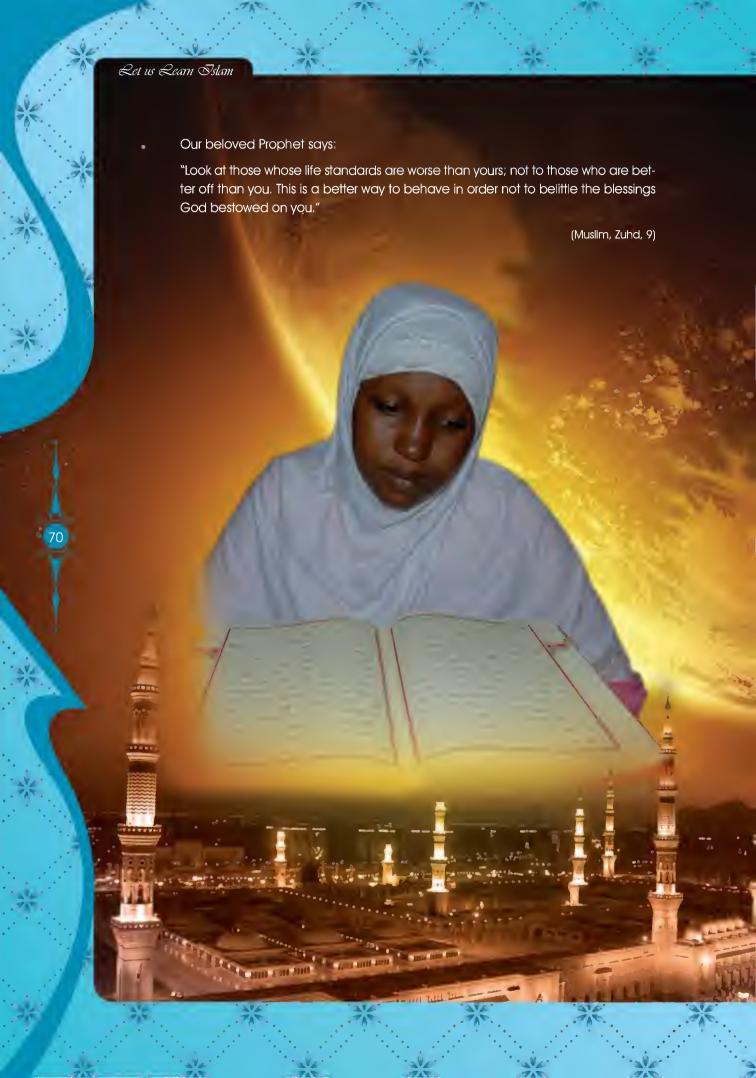
flesh"

Please fill in the blanks below using the words in parenthesis



(is sound / is the heart / good deed / creation / seven / befriend / good / hearts / his friend / recalling)









PURPOSE OF OUR CREATION:

W WORSHIP **

- Definition of Worshit
- **Representation** ** **Purpose of Worshit*
- **8** Benefits of Worship





THE FEAST IN THE PALACE

There once was a very rich king. This king wanted to introduce his wealth and the greatness of his kingdom to people. For this purpose, he ordered that a huge palace be built. He ordered the rooms to be filled with precious furniture. He ordered preparation of tables with each and every kind of food. Then he sent out a messenger to the people to tell them about him and teach them how to act in the palace. Next, he invited people to his palace.

The messenger toured the palace with the visitors. He offered the foods and gifts that the king had prepared to the visitors. Next, he started talking about the king.

O people! The owner of this palace, the king, wanted to introduce himself by showing you this palace and what is in it. With this feast and offerings, He proved how much he loves you. You

should love him as well and respect him. Don't disrespect him even in the slightest of matters. He proved his benevolence and mercy with his gifts. By thanking him, you should show your respect to him. You see his sign on each of the treasures and goods in this palace. You should also try to acknowledge the owner of all these beauties, and understand the greatness of his power and mercy.

After this introduction, the guests were divided into two groups.

The first group listened to the messenger and accepted what he told. They were pleased with the invitation. Throughout the feast, they behaved politely and courteously by following the rules of the palace. They thanked the King for inviting them to his palace. The manners of these guests pleased the King a lot. For this reason, He





rewarded them by sending them to a bigger and better palace. They lived there happily everafter.

The second group did not pay attention to anything in the palace other than the foods and drinks. They ignored what the messenger had said. Messing up the feast tables, they drank from the forbidden drinks to inebriation. They made a lot of noise and bothered the other guests. Instead of giving thanks for the offerings, they belittled them. For this reason, the soldiers of the King put them in jail. They lived a sad life in jail ever after.





QUESTIONS

- The king in the story represents God Almighty. What do you think the palace represents?
- What is being expressed by the food tables, gifts, and decorations in the palace?
- Who does the messenger represent?
- Who are the guests that were invited to the feast?
- What is being implied by the first group of guests?
- What is being implied by the second group of guests?
- What is being represented by the second palace that the first group of guests were sent to?
- What is being represented by the jail that the second group of guests were sent to?
- Why are the guests in the second group sent to jail? Why didn't the second group listen to the messenger?



WHAT IS WORSHIP (IBADAH)?

Worshipping shows our love and loyalty to Almighty God, the Creator of everything including us. It consists in performing His commands and staying away from all the acts and traits that He prohibited.

Worship is the reflection of the faith in our hearts through our behavior. Performing a ritual prayer (Salah), fasting (Sawm), reciting the Quran, praying to God, and reciting the names of God are all considered worship. Abstaining from lying and stealing are also considered worshipping. Treating one's parents kindly and visiting relatives is also worship. Doing kindness to people, helping them, and resolving something that bothers them is also worship. Greeting our Muslim brothers and sisters and behaving in a friendly manner is worship too. Thus, everything that is done for the sake of God is worship.







(Surah Al-An'am, Ayah 162)

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WHY DO WE WORSHIP?

We receive countless blessings in every second of our lives: The air we breathe, the water we drink, the bread we eat, the colorful and tasteful fruits and vegetables, the animals from whose meat and milk we benefit ... All of these are among the blessings and kindness of Almighty God to us.

We get happy from the smallest kindness of somebody to us. We love and respect that person who favored us. We thank that person for his or her kindness. If that person asks for something, we do it with enthusiasm, don't we?

Therefore, isn't it necessary to thank God and perform the worship that He commanded, who created us out of nothing and provided us with countless blessings? By worshipping, we are thanking God for the blessings that He has created for us, expressing our faith, love, and loyalty to God. By doing this, we gain the love of God. When God loves us, He provides us even more blessings in the hereafter than there are in this world, and grants us eternal happiness in Paradise.



"If you are grateful, I will certainly increase my bounties to you..."

(Surah Ibrahim, Ayah 7)



Our beloved Prophet says:

"Look at those whose life standards are worse than yours; not to those who are better off than you. This is a better way to behave in order not to belittle the blessings God bestowed on you."

(Muslim, Zuhd, 9)





There was a kid who did not have shoes. The kid was so sad about this. When this kid was taking a walk, he saw another person without a leg. He said: "Many thanks to God that I do not have shoes but I have legs. A shoe can be bought but a leg cannot be found." If we appreciate what we have, we thank God for it.







I THANK GOD

Aisha had been resting at hame far cauple af days due to her sickness. She had felt a little better but her mather was not letting her get aut af bed. She had to rest a little bit mare, watch her diet ond get well.

Aisha's bed was next to the window. All day long she wos watching people passing by. She read, chatted with her parents. She wos getting bared. She was not feeling like eating, and she especially hated to take medicine.

One afternoon, Aisha's teacher came to visit her. This was o great surprise far her.

Aisha got really happy. Her teacher kissed her an the farehead. She sat next ta her. She asked haw she was feeling. Aisha said haw she was bared af being in bed, haw she hated ta take medicine, and haw much she wanted ta recaver saan and be well again.

Aisha's teacher patted her heod and advised her ta be mare patient. Aisha thaught for a while. She did not like this advice a lot. She asked her teacher:

— My teocher, why hos Gad creoted sickness?

The teacher replied with a smile:

— Far yau ta appreciote yaur health and learn ta be patient and thankful!

Aisha didn't understand.

- How come?
- Laak Aisha, everything we face serves to teach us samething. Sickness teaches us the value af being healthy, hunger, the value of faad; thirst, the value of water. If you don't experience thase, you cannot understand the value of things that you have.
- Yes, you are right my teacher. I realized the impartance of health when I became sick.
- Well dane, Aisha! When we dan't realize the importance of something, we cannot thank thase who pravided it to us. I guess, from now an, you thank God for creating you as a healthy kid.
 - Yes, that is right.

After thinking far a while, Aisha had a question and couldn't stand not asking:

- Teacher, in this case, should the rich thank Gad mare?
- Think a while, said her teacher upan this questian. If a rich persan went blind, wauld he not give all his money to see the world? Or if he becames deaf, daes nat he spend all af his maney ta hear again?
 - Of caurse!
- Sa, everyane wha has eyes ta see with, ears ta hear with, and legs ta walk with is very



rich, and at the forefront of all of these, people wha are smart and can think...

- Then I am very rich!
- Yes. You are very rich. Therefore yau must thank Gad a lat.
- Teacher, fram naw an, I wan't camplain. I will be a persan wha thanks Gad.

Halding her small hand, her teacher kissed Aisha's forehead. She left by saying:

 Get well soan my dear Aisha. I pray far yaur quick recavery fram Gad.

ÇİĞDEM ÖZMEN



WHAT BENEFITS DOES WORSHIP BRING US?

Worship gets us closer to God

The purpose of our creotion is to know God and worship him. By worshipping, we express that we are the subjects of God. We feel closer to God. Without ony mediator, we ask for His help and seek shelter under His mercy. We feel happy to try to gain His love.

Worship beautifies our manners

Worship helps us to be clean, well mannered, and socially responsible individuals. It purifies our hearts form ill-natured feelings and thoughts. By purifying both our outward and inward self – our souls – prayer beautifies our manners.

Worship strengthens our faith

Protecting ond reinforcing the foith is only possible through worship. If we perform our worship properly, our faith strengthens.



Our beloved Prophet says:

A mon came to the Prophet and said: "O Messenger of Allah! Can you tell me the act thot will bring me to Parodise and keep me away from Hell?" Upon this the Prophet soid: "Worship Allah and do not worship anything else. Perform your ritual proyers, pay the Poor Alms (al-Zakat), ond look after ond toke care of your relatives."

(Bukhari, Adab, 10)





Allah the Exalted says:

"I only created jinn and man to worship Me."

(Surah Adh-Dhariyat, Ayah 56)



One day our Prophet (upon him blessings and peace) held Muaz b. Jabal's hond and said:

— "Muaz! God be my witness, I do love you (for the sake of God)!"

Upon this, His Excellency Muaz told our Prophet:

- "O Messenger of God! I do love you, too!"Our Prophet continued:
- Muaz! I strongly recommend for you to recite this supplication after each proyer.

"O My Lord! Help me to remember you and recite your name in your remembrance, to thank you for the bounties your provided, and to worship you in the way that befits you.

(Abu Dawud, Witr, 26)



QUESTIONS



Let's Check Our Knowledge



For the sentences below, check the RIGHT or WRONG boxes accordingly.

1. Worship is to express our love and respect for God who created WRONG RIGHT everything ond us ond to oct os His subjects. 2. The purpose of creation is to grow up and have a job. RIGHT **WRONG** 3. To help people, to greet them, and to behave in a friendly manner RIGHT **WRONG** to our Muslim brothers and sisters are not considered worship. 4. Worshipping not only purifies our body but it also beautifies our soul. WRONG RIGHT 5. By worshipping, we thonk God for His blessings. RIGHT WRONG



Let's Check Ourselves



- Which one of the below is not considered a worship?
 - a) Performing five doily ritual proyers
 - b) Not lying
 - c) Removing the things that bother people form the streets.
 - d) Backbiting

- 2.
- I- A good deed
- II- Sin
- III- Worship

Which one/ones of the above is/are used for the things that God love and commands?

- a) I-II
- b) I-III
- c) |-||-|||
- d) II-III

- 3. For which of the below is the saying "A small cup of coffee has forty years of influence." correct?
 - a- When we drink coffee, we don't forget it for forty years.
 - b- We like a lot the person who offers us coffee.
 - c- We never forget a person who behaves nice to us or offers us something.
 - d- One can be thankful for a coffee for a maximum forty years.
- 4. Which one of the below is not one of the characteristics that we gain by worshipping?
 - a- Due to worship, our body and soul becomes clean and beautiful.
 - b- By worshipping, we become clean, well-mannered, and socially beneficial persons.
 - By worshipping, we gain the love of God.
 - d- We become famous due to our worship.

- 5.
- To gain the love and contentment of God
- I- Because it is God's command
- III- To avoid hell and be among those happy people who enters the paradise

Which one of the above is the answer to the question why we worship God?

- a) I-II
- b) I-III
- c) I-II-III
- d) ||-|||



Fill in the blanks



Fill in the blanks with the words in the parenthesis.

(our behaviors / God / thank / my worship / are also worshipping)

- 1. "Say: For sure, my salah ritual prayer, and, my living, and my dying, are for Allah alone, the Lord of all the worlds."
- 2. Telling the truth and not stealing
- 3. Worship is to express our faith in our hearts with
- 4. Everything that is performed for the sake of is worship.
- 5. My Lord! Help me to remember you and recite your name, for your blessings, and worship you properly.





OUR RELIGIOUS RESPONSIBILITIES:

DUTIES AND RESPONSIBILITIES OF THE LEGALLY-RESPONSIBLE (MUKALLAF)







THE WAY TO PARADISE

One day, His Excellency Muaz, one of our Prophet's friends, told our Prophet:

- O Messenger of God! Tell me something that will make me enter paradise and keep me away from hell fire. Our Prophet said:
- You are asking for something grand. However this is very simple for a person for whom God made it easy. If you worship nothing else but only God, if you pray properly, if you pay the poor-due (al-Zakat), if you fast during the month of Ramadan, if you make pilgrimage to Mecca (al-Hajj) provided you are able, then you will obtain what you asked. He continued:
- Do you want me to tell you about the means of goodness? Fasting is the shield (against hell and sins). Alms extinguish the wrath caused by sins just as water extinguishes fire. Also, the

prayer that is performed in the middle of the night extinguishes sins.

Then, the Messenger of God (blessings and peace be upon him) recited the following verses from Quran- "Their sides stay clear of their beds as they call on their Lord in fear and ardent hope. And they give of what We have provided for them. No soul knows the delight that is hidden away for it in recompense for what it used to do." [Surah As-Sajda, Ayah 16-17]

Then He said:

- Do you want me to tell you the beginning of good works, the backbone and the most exalted one? His Excellency Muaz said:
- Yes, please let me know O Messenger of God! Our Prophet said:





— The beginning of works is Islam, the backbone is the ritual prayer, and the most exalted one is jehad (struggling in the way of Allah).

Then He said:

- Do you want me to tell you the life-blood of it all? His Excellency Muaz said:
- Yes, let me know O Messenger of Godl Hereupon our beloved Prophet pointed to his tongue and said:
 - Protect this! His Excellency Muaz said:
- O Messenger of God! Are we responsible for the things that we say as well? Our prophet said:
- May God bless you O Muaz! The thing that drags people to hell on their faces is what their tongues do. (Tirmizi, Iman 8)



OUR RELIGIOUS RESPONSIBILITIES

God has given us many blessings. The most important of these blessings is intelligence. We distinguish right from wrong, and good from evil thanks to our intelligence. For this reason, intelligence and thinking are among the fundamental characteristics of human beings that distinguish us from other living beings.

The blessing of intelligence brings along with it responsibility. That is because God, Who gave us these blessings, did not leave us alone and irresponsible.

He commanded the things that are beneficial and good for us and forbade the things that are harmful and bad for us. He held us accountable for some duties that enable our worldly and next-worldly happiness and He commanded us to perform those duties. Thus, these duties and deeds that we are commanded to perform or avoid are called "Religious Liabilities."

When does one enter puberty?

The time of puberty in children occurs depending on the children's body structure and the climate. In general, puberty takes place around age 12 to 15 for boys and age 9 to 15 for girls. After age fifteen, a boy or girl is considered mature and becomes responsible for obeying our beautiful religion's commands and prohibitions even if the child doesn't show the signs of puberty.

What Does Legally-responsible Mean?

The individuals who have reached the age of puberty and who are of sound mind and therefore responsible to obey our religion's commands and prohibitions are called "legally-responsible" (mukallaf). Insane people and children who have not reached the age of puberty are not legally-responsible.



CATEGORIZATION OF THE ACTS OF THE LEGALLY-RESPONSIBLE

What are the acts of the legally-responsible?

There are certain rulings about the acts of legally-responsible people. These are called "Af'al al-Mukallafin" ar "the Acts af Legally-Respansible Persans."

What are the terms that express religious responsibilities?

The rulings about the acts of the legally-responsible are expressed with eight terms:



AF'AL AL-MUKALLAFIN 1. Obligatory/Al-Fardh \odot Necessary/ Al-Wajib 2. Recammended / Al-Mandub Desirable / Al-Mustahab Traditions of Prophet/ Al-Sunnah 3. Indifferent/ AI-Mubah (3) 4. Disliked/ Al-Makruh (2)5. Farbidden/ Al-Haram



Al-Fardh / Al-Wajib ©©



Obligatory/Al-Fardh: These are the acts/worship that are definitely cammanded to perform by aur religian. Far example perfarming five daily ritual prayers, fasting, and paying poor-due (al-Zakat) are abligatary. Whaever perfarms the abligatory acts gain divine rewards (sawab). Whoever does not perform them without any excuses would be cammitting sin. If sameane daes nat believe in even ane af the abligatary acts or does not acknowledge that it is obligatory wauld abandan the religion of Islam. Fardhs are af twa kinds:

a) Obligatory on Individuals (Fardh al-Ayn): These are the abligatory acts that each legallyresponsible Muslim must fulfill personally. For example, praying five times a day and fasting are abligatary an individuals (fardh al-ayn).

b) Obligatory on the Community (Fardh al-Kifayah): These abligatary acts are fulfilled even if only some Muslims da them. In this case, the respansibility is lifted fram ather Muslims. If na ane fulfills such abligatary acts, then all Muslims are respansible. Far example, when a Muslim passes away, if a graup of Muslims performs the funeral prayer, the responsibility is being lifted from the entire Muslim community in that regian.



Recommended (Mandub) / Desirable (Mustahab) / Traditions of Prophet (Al-Sunnah) ©



These are arders and nice acts that are determined by evidence that is not as definitive as the evidence far the abligatory (fardh) acts. Whoever performs the mandub acts gains divine rewards (sawab) but there is not sin if not performed. The term "recommended (mandub)" covers the terms of Al-Sunnoh and Al-Mustahab. In other words, mandub acts are also called Sunnoh or Mustahab. For example, washing the right hand before left hand ar the right foot before left faat while taking ablution (wudhu), having ablution at all times, beginning with the name of Allah and facing towards

the Kaaba when making Tayammum are all recommended.

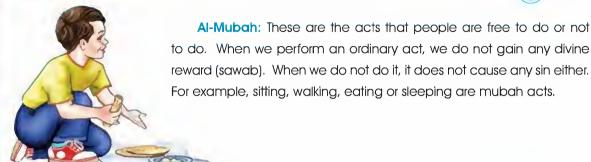






Ordinary/Al-Mubah (2)







Disliked (Al-Makruh)



These are the acts and behaviors that are not welcome and are considered bad in our religion. While they are not based on sources that are as strong as haram (forbidden), it is better to stay away from these kinds of acts.

For example, washing the body parts more than three times while taking ablution, to make ablution in an unclean place, or to talk while making ablution are all makruh.



Haram / Forbidden Acts (2) (2)



Haram: Those acts that are strictly prohibited by definitive evidence by our religion. For example, killing o person without a just cause, stealing, drinking intoxicating drinks, adultery, gambling, eating pork, rebelling against one's parents, ond gossiping are all horam. The one who performs haram is considered to have dis-

obeyed God and commits a big sin. The ones who distance themselves from haram acts gain the love of God and divine rewards. The ones who deny the prohibition of what is haram, or who consider it halal/permissible, abandon Islam.



Annulling / Al-Mufsid



Al-Mufsid: Anything that cancels or annuls any act of worship (ibadoh) that has alreody begun. For example, talking during prayer (salah); or taking any food-like substance or drinking while fasting. The worship that has been

annulled should be redone. The worship that hos been onnulled is either redone or, as in the cose of fosting in Ramadan, it requires Kaffaro (expiation). Fasting other than Ramadan does not require koffara if annulled.

PILLARS OF ISLAM

Since we are Muslims, we have duties that we have to perform. We call the primary ones of these 'the Five Pillars af Islam.' Islam is based an these. These pillars are five:

- 1. To say the Profession of Faith (Kalimah al-Shahadah): Believing that there is no god other than the ane and anly Almighty Gad, Allah, and His Excellency Muhammad (blessings and peace be upon him) is his subject and messenger.
- **2.** To perform the ritual prayer (al-Salah): Praying five times a day.
- **3. To Fast (al-Sawm):** Fasting during the manth af Ramadan every day between dawn and sunset.
- **4.** To give the poor-due or alms (al-Zakat): Giving paar-due (al-Zakat) prapartianate ta ane's wealth and incame if it exceeds the predetermined threshold.

5. To make pilgrimage to Mecca (al-Hajj): Performing Hajj at least once in a lifetime.

The first one of these five principles is the fundamental creed af aur religian. Others are the fundamental acts of warship that we have to perform according to this belief.

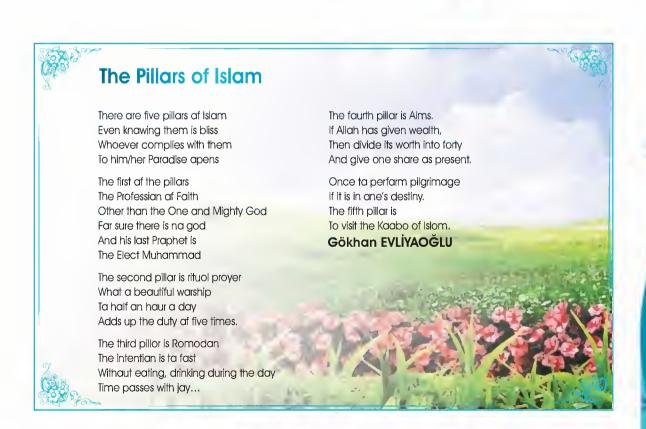


Our belaved Prophet says:

"Islam is established an five fundamental principles: To witness that there is no god except Allah and that Muhammad is His Messenger, ta perfarm a prayer in a perfect way, to fast during the month of Ramadan, ta pay the Paar Tax (al-Zakat), and ta visit the Kaaba, the Hause af Allah."

(Bukhari, Iman, 1)





A MAN FROM NAJD

One day our Prophet was with his friends. There appeared a man that looks tired with unkempt hair since he was coming from afar. The man, who was from the Najd region of Arabia, got closer to our Prophet and asked him questions in order to learn about our religion. The following conversation took place between them:

- O Messenger of God, what is Islam?
- It is to pray five times a day.
- Is there any other prayer that I have to perform apart from these?
- No there is not! However, if you want to you can perform supererogatory (al-nafilah) prayers. Also, you have to fast during the month of Ramadan.
 - All right! Is there any other fasting that I have to do?
- No there is not! However, if you want you can do supererogatory fasting. Also, you have to pay the poor-due (al-Zakat).
 - Is there any other thing that I have to give?
 - No there is not! However, if you want you can give alms to poor.

The man from Naja, with the joy of learning his religion said this to our Prophet:

- He said "I will do all these without skipping any, nothing less and nothing more!" and left. Our Prophet told to his friends who followed this conversation carefully:

- If this man keeps his word, he is saved...

(Bukhari, Iman 34)



QUESTIONS



Let's Check Our Knowledge



Far the fallowing sentences, check the appropriate bax.

- Allah commanded the things that are beneficial and nice for us and prahibited the things that are harmful and bad far us.
- RIGHT WRONG
- 2. Insane people and children who have not reached the age of puberty are legally-responsible (far religious duties) as well.
- RIGHT WRONG
- 3. One wha perfarms the abligatory acts (fardhs) gains big divine rewards (thawab), and the one who does not perform them without any excuse cammits a sin.
- RIGHT WRONG
- One who daes not believe in any one of the fardhs or denies that they are not one af our religion's commands abandans the religion of Islam.
- RIGHT WRONG

5. Disabeying ane's parents is farbidden (haram).

RIGHT



Let's Check Ourselves



WRONG

- Which one of the following is obligatory on individuals (fardh al-ayn)?
 - a) To recite the ritual call to prayer
 - b) Fasting
 - c) The ritual call ta stand up far the actual start of a prayer (al-lqamah)
 - d) Reciting the names of Allah.
- Which one of the following is obligatory on the community (Fardh al-Kifayah)
 - a) Perfarming five daily ritual prayers
 - b) Perfarming Hajj
 - c) Paying the paar-due (al-Zakat)
 - d) Perfarming the funeral prayer

- . Which one of the below is disliked (makruh)?
 - a) Nat perfarming ritual prayers five times a day.
 - b) Stealing
 - c) Facing tawards Kaaba when taking ablutian.
 - d) Taking ablutian in a filthy place.
- 4. Which one of the following is not forbidden (Haram)?
 - a) Lying
 - b) Stealing
 - c) Daing exercise
 - d) Gambling



Fill in the Blanks



Fill in the blanks with the words in the parenthesis.

Obligatory (Al-Fardh) / Disliked (Al-Makruh) / Mendub / Legally-responsible (Al-Mukallaf) / Ordinary (Al-Mubah) / Obligatory on the community (Fardh al-Kifayah) / Obligatory on individual (Fardh al-Ayn)

- Individuals who have reached the age of puberty and who are of sound mind, and who are therefore responsible for our religions commands and prohibitions are called
- The acts/ worship that are strictly commanded by our religion are called
- Wajibs that are fulfilled by the performance of some Muslims are called
- The orders that are determined by evidence not as exact as that for the obligatory acts and there are divine rewards to those who perform but no penalty for those who do not perform them are called
- Those deeds that are neither required nor forbidden are called.....
- The acts that are strictly forbidden by our religion are called......
- The acts and behaviors that are considered bad and not welcome by our religion are called......





THE SYMBOL OF ISLAMIC CIVILIZATION:



CLEANLINESS



- & Islam and Cleanliness
- & Kinds of Cleanliness
- * The Relationship Between Worship and Cleanliness
- * The Importance that Our Prophet Attributed to Cleanliness





THE WOMAN WHO CLEANED THE HOUSE OF GOD

There was a woman named Ummu Mihjan who lived in our Prophet's blessed city, Madina. This respected mother, whose feelings and thoughts were os pure as herself, one day said to herself:

— Now that the Almighty God has purified my heart from being an unbeliever, let me clean His house; she decided to clean the mosque every day. From now on, she was going to clean, as much as she could, the Masjid Al Nabawi (the Mosque of the Prophet in Madina) where our Prophet taught and where Muslims worshipped.

Ummu Mihjan was poor but her feelings were shining. Whenever she cleaned the mosque, she felt at peace as if her heart was

purified as well, and she used to feel joy and happiness.

One day, Ummu Mihjan became sick. She was deprived of the opportunity to pray behind our master the Messenger of God. Her body was in her bed but her spirit was among those pure-hearted people who prayed behind the Messenger of God. She was hoping to get well and continue doing her duty at the mosque but was not able to do so. In her ears, there was the voice of our Prophet that appeased the souls, and in her heart there was the wish of praying while listening to this voice.

When our Prophet did not see her for a couple of days, he asked about her. Her neighbors said:

— She is sick O Messenger of God.





Hearing this, our merciful Prophet walked towards the house of Ummu Mihjan, who lived at the outskirts of the city. The ones who arrived beforehond told her:

 Good news O Ummu Mihjan, the Messenger of God is coming to visit you.

When Ummu Mihjan heard the good news, she did not know what to do. Her heart that was tired from being ill started to beat rapidly. Her forehead became sweaty. A few moments later, a sweet voice was heard:

Peace be upon you (As Salaamu Alaikum), said our Prophet... A weak voice full of thanks answered: And peace be upon you O Messenger of God. The visit was short. However, in reality, the value of that time was very great. That is because the Messenger of God, the father of orphans and protector of the weok, the pure man, had come to visit her. Our Prophet, who said "God is pure and loves those who are pure."(Tirmizi, Adob, 41), loved a lot the Muslims who pay attention to body, soul, and environmental cleanliness.

Our beloved Prophet was asking very often news about Ummu Mihjan from her neighbors ond inquiring information about her health. One day he said to her neighbors:

 If Ummu Mihjan passes away, do not bury her before letting me know.

One evening,
Ummu Mihjon passed
her pure soul wrought
with the love of serving
God and His Messenger

to the angel of death that had been sent by God. Without losing any time, her neighbors gave her the ritual bath and wrapped her in the funeral shroud. When the preparations were done, they departed on their way. They marched towards the house of our master, the Messenger of God (blessings and peace be upon him). However, the Night Prayer (Salat al-'Isha) had been performed and our Prophet had already gone to sleep. This news saddened the visitors. Ummu Mihjan, who had a special place among her neighbors and whose value had increased even more



especially after

aur Prophet visited her, was going to miss this last and impartant hanar befare she was buried. Ummu Mihjan's neighbars said amang themselves: It looks like that was not meant ta be...

- It would not be right to disturb the Messenger of God...
- It is passible that he might receive divine revelation in his sleep and we might make a mistake if we interrupt...
 - Let's nat bather him, they said.

Because af such warries, Ummu Mihjan was taken to the Baqi' graveyard without our Praphet's farewarning. The funeral prayer (Salat Al-Janazah) was perfarmed and she was buried. The Honarable Companions of the Prophet left her in her grave praying far the Mercy af Gad.

In the morning, when the Messenger af God asked about her, they said:

- She was buried O Messenger af Gad! Actually, after we completed the preparations, we had came ta yau. Hawever, yau were sleeping. We did nat find it right ta wake yau up.
- Let's walk tagether! said aur master the Praphet as he set aut ta the Baqi' Graveyard with his friends. Ummu Mihjan's neighbors shawed him her grave. The Messenger af Gad and his friends reprayed the ritual prayer af funeral for her. They left after they prayed for Almighty Gad's mercy.

AHMET LÜTFİ KAZANCI

(Adapted fram The Era af Bliss series)

THE RELIGION OF ISLAM AND CLEANLINESS

The religian af Islam is the religian af cleanliness. That is because cleanliness is ane af the fundamentals af aur warship. The cleanliness af aur bady, clathes, and manners shaws that we are Muslims. Alsa, in arder ta live healthy and pratect aur health, we must be clean. Far this reasan, aur religian attributes great impartance ta cleanliness.

One of the first commands of the Quran is "Purify your clothes!" (Suran Al-Muddaththir, Ayah 4). It shaws the impartance Islam attributes to cleanliness. Also, our beloved Prophet expressed that cleanliness is stressed by our faith by saying: "Being clean is half the faith" (Muslim, Taharat 1)

Our religian pays special attentian to the cleanliness of the environment as well. Our Prophet wanted us to keep aur environment clean. By pramising Paradise to those who keep public places clean and avoid the acts that may sail them, aur Prophet said that "A man saw a tree branch on the street and said 'I swear to God, I will remove this branch fram here so that it would not harm Muslims' and he removed it and he was sent to Paradise for this act." (Bukhari, Adhan 32, Misaim 28) (Bukhari Section on Ritual Call to Prayer (Adhan) 32, Section on Oppression 28)

In Islam, just eliminating the physical dirt wauld nat satisfy cleanliness. Far example, when we wash an apple that was on the floor, we



would only clean it physically. However, a stolen apple would not be clean no matter how hard we woshed it. That is because it is harom/ strictly forbidden. It would not be morally cleon, ond therefore it should not be eaten.

Bad words and octs contaminate our hearts just as physical dirt makes our body, clothes, and environment filthy. In order to live in peoce and happiness, we should eliminate spiritual contamination from our hearts. Such elimination

is achieved when we repent from our bad acts, worship properly and behave righteously.

Our Almighty Lord expresses this:

"Allah loves those who turn bock from wrongdoing and He loves those who purify themselves." (Surah Al-Bagara, Ayah 222)

Then, we must both keep cleon our body, clothes, and environment and also beautify our manners by ovoiding sins, bod words, ond acts.



Allah the Exalted says:

"Alloh loves those who turn bock from wrongdoing ond He loves those who purify themselves."

(Surah Al-Bagora, Ayoh 222)



Cleanliness and the Muslim

Cleanliness and integrity

Are the essence of our religion.

No doubt, the most correct word

Is the Word of our Lord.

Eoch subject who repents,
Is cleansed from dirt in the heart,
Becoming unoffected by
The evil of Soton that scotters doubt.

Eoch believer who performs oblution Is hoppy and eoger
Because each drop that falls to ground.
Carrles owoy his sins.

The Muslim who stays clean In both the body and the soul Never deviotes from integrity And is respected at all times.

Kasım AK





KINDS OF CLEANLINESS

Cleanliness is to purify our souls, manners, body, clathes, and environment form bod, dirty, and filthy things. There are two kinds of cleanliness:

1. PHYSICAL CLEANLINESS

Matters that cantain germs such as blaad, urine, and pus are cansidered impure in aur religion. Eliminating all kinds of dirt and filth from aur bady, clathes, and environment is called physical cleaning. The main subdivisions af physical cleaning are the fallowing:

a. Keeping one's hands clean: Our hands are the mast frequently used members af aur bady and therefare they get dirty mast aften. The dirt that gets into our hands results in an environment that facilitates germ grawth. Thase germs cause us ta get sick by entering into aur badies via the faad that we eat. Thus, in arder to protect ourselves from germs and diseases,

we must wash aur hand befare and after each meal. Alsa, after using the bathraam, we must thoroughly wash our hands with soap.

b. Keeping the face clean: As aur hands, aur faces taa get begrimed with dust and dirt. Washing aur faces decreases aur fatigue and remedies headaches assaciated with it. It energizes us and refreshes our health and looks. For this reasan, we must wash our faces frequently.

c. Keeping the mouth and teeth clean: The pieces of faad that we eat accumulate mastly an aur teeth and between them. When we dan't clean aur teeth regularly, unfriendly bacteria start to thrive there. This causes bad breath and tooth cavities. Cavities are one of the principal reasons for many of the illnesses on our tansils, stamach, and heart. In order to prevent these, we need to keep our mouths clean and brush our teeth at least twice a day.

d. Keeping nails clean: Clean nails complete clean hands and feet. We should never forget that our nails have the potential of becoming shelters for germs. When we think of our mouth, nose, eyes, and other parts of our body where our hands can touch, we should realize the risks associated with unclean nails.

- e. Keeping the feet clean: Our feet carry the burden of our whole body. Since we wear shoes, our feet may get sweaty and dirty. Washing our feet and in between our toes makes us healthier and more energized. For this reason, we must wash our feet and in between our toes very often. After we wash our feet, we need to dry them thoroughly in order to protect ourselves from fungi and similar diseases. We must pay attention to wearing clean socks and shoes as well.
- f. Keeping the body clean: Due to sweating and other reasons, our body gets dirty and starts to smell. Germs that populate our body endanger our health. The best way to clean our body from dirt and germs is to take a shower or bath with warm water and soap. To protect our health, which is the one of the most important gifts that God has given us, we should take a bath at least once a week. Also, before some ritual worship, we must absolutely clean ourselves from any physical filth such as urine, blood, or pus that are also called najasah (visible uncleanness).
- g. Clean bathrooms: All types of cleanliness start with clean bathrooms. For this reason, in terms of our health and worship, the most important cleanliness is bathroom cleanliness.

When entering a bathroom, the following prayer may be recited:





Our beloved Prophet said:

"Cutting nails is part of primordial disposition (fitrah)."

(Deylemî, Müsnedü'l Firdevs, 4579)



Outwardcleanlinessisveryimportant but not sufficient. For this reason, I must also try to purify myself from the bad feelings, thoughts, and acts that God forbids. I truly believe that God will love me more when I succeed in that.





Our beloved Prophet said:

"Using miswak¹ cleans our mouth and is a way to reach the divine good pleasure."

(Nesâî, Tahrat, 4)



¹-Translatar's nate: The miswak is a small stick from a special tree that was used widely to clean the teeth prior to the widespread usage of toothoushes.

"O God! I seek refuge in You from dirt and filthy things."

When exiting a bathroom, the following prayer may be recited:

غُفْرانَكَ ٱلْحَمْدُ لِلهِ الَّذِي ٱذْهَبَ عَنِّي الْاَذٰى وَعَافَانِي

"O God I seek your forgiveness! Praise be to the Lord who removes from me harmful things and who gives me comfort."

- h. Keeping clothes clean: When our clothes, which protect us from heat and cold, get dirty, they can be harmful for both our body and our environment. In order to prevent the harms of dirt and germs, we must regularly change and wash our clothes.
- i. Keeping foods and drinks clean: Germs generally enter our body trough food and drinks that we intake. For our health, we must wash fruits and vegetables before we eat. We must pay attention to the cleanliness of drinks as well.
- j. Keeping the environment clean: A clean environment starts with our immediate surroundings first of all. It is important to keep clean our house, our streets, our neighborhoods, our schools, the whole environment we live in and the air we breathe. A clean environment is important to prevent illnesses, for clean drinking water, and for the lives of other living organisms. By keeping our environment clean, we need to be considerate of others and not harm them. Our religion encourages keeping the environment clean.

Our Prophet said:

"A man while taking a walk saw a thorn bush and removed it from the street. God liked this act of his and forgave him." (Muslim, Birr 127, Imare 164)

What should we be careful about in bathroom cleanliness?

- 1. We pay attention not to let our clothes touch the floor and not to let any filth splatter onto them.
- Before entering the bathroom, we pray "My God! I seek refuge in You from dirt and filthy things."
- 3. We enter the bathroom with our left foot.
- 4. We answer the call of nature while sitting.
- 5. We use plenty of water while cleaning and toilet paper for drying.
- 6. We use our left hand in cleaning.
- 7. We do not eat, drink, or talk in the bathroom.
- 8. We exit the bathroom with our right foot.
- 9. When exiting the bathroom, we pray "O God I seek your forgiveness! Praise be to the Lord who removes things that cause me to suffer and bother me and who gives me comfort."
- 10. After we are done using the bathroom, we should wash our hands with plenty of water and soap.





2. SPIRITUAL PURITY

Spiritual purity consists in purifying our hearts, feelings, and thoughts. Spiritual purity is composed of two main parts:

a. The Cleanliness of Hearts: SSocieties that are composed of truehearted and well-mannered individuals become happy and peaceful. In order to establish a peaceful society, we must purify our hearts from bad feelings, thoughts, and behaviors that God prohibited such as selfishness, lying, hypocrisy, jeolousy, and backbiting etc. We should stay away from grudge and hatred. We should not be jealous of others nor belittle them. A verse in the Quron says: "He who purifies the self has succeeded."



Our beloved Prophet said:

"In the body, there is a piece of flesh, if it is good, the whole body is good, and if it is bad, the whole body is bad; truly it is the heart."

(Bukhari, Iman, 39)



b. Cleaning from conditions that are considered ritually impure. It consists in making ablution (al-Wudhu) or ritual bath (al-Ghusl) when necessory. Its purpose is to eliminote the conditions of being without ablution or with only partial ablution that prevents us from performing our worship. This is called cleoning to prepare for worship (al-Taharah min al-Hadath).

Cleanliness and Health

Wear clean clothes, walk around tidy Sa that everyane will respect yau. Nabody likes dirty people. Is there a baunty like health?

Pride, arragance, lies, deceit, These are heart's stains, believe in this. Whaever stays away fram them stays clean. Is there a bounty like health?

Don't ga ta places with lots of germs Never spit an the streets. Waunds and bruises hurt, Is there a baunty like health?

Clean bady, clean environment

Never let the dirt in,

Health, bath far the rich and the paar,

Is there a baunty like health?

Ahmet EFE



WHAT IS THE RELATIONSHIP BETWEEN CLEANLINESS AND WORSHIP?

Islam is a religion that both gets human beings closer to God ond regulotes their relationships with others. For this reason, our religion commands us to be cleon at all times. It requires cleaning such as ablution and full ablution to perform some of the acts of worship.

We stand before our Creator when we worship. We should do so in a clean environment, with a clean body and clean clothes. When we are sweaty or when our clothes are dirty, we would not wont to show up in front of others, such as our respected elders or our friends. In order to feel comfortable, we take a bath and put on clean clothes that smell nice. We must poy even more attention to be clean when worshipping during which we feel closer to God.

Some of the worship such as the Friday Prayer (Solat al-Jum'ah) and Festivol Prayers (Salat-ol-Eidain) ore performed in congregation. In worship that is done in congregation, we are both standing in front of God and also being together with other individuals. This makes being clean when worshipping even more important.

Worship makes us get used to be clean in all respects. Paying attention to cleanliness during and after worship purifies our souls as it cleans our outer selves.

At the same time, oll of our worship is just a means to purify our hearts. They keep our hearts away from evil feelings and thoughts. For example, paying the Islamic poor-due (al-Zakot) purifies our hearts from the feelings of greed and jealousy. Fasting purifies us from the feelings of selfishness, harshness, and self-pride. These ond other forms of worship purify us spiritually and remove our sins.



Once our Prophet (blessings ond peace be upon him) said to his friends:

- "Whot do you soy to this? If there is a river in front of someone's house and that person tokes a both in that river five times a doy, would there be any filth left on him? His friends said:
- There would not any filth left on him. Our Prophet said:
- "Praying five times a day is just like that. Alloh forgives our sins with our five rituol doily prayers."

(Bukhari, Mevakit 6; Muslim, Mesacid 283)





OUR PROPHET PAID ATTENTION TO CLEANLINESS

Our beloved Prophet paid a great deal of attention to cleanliness. He used to wash his honds before ond after each meol. When he woke up from sleep, he would not eat anything before washing his hands first.

When he woke up for the night prayer or for the morning prayer, the first thing he would do was to clean his teeth with miswak. Even when he was on his deothbed, he osked for o miswak and cleoned his blessed teeth.

Our Prophet (blessings and peace be upon him) paid attention to the cleanliness of body and clothes as much as he did for the cleanliness of hearts. There were times when he would wear patched clothes, but never ripped and dirty ones. Especially when he was expecting guests, he would poy extra attention to his clothing.

He would require foods in open containers to be covered with a lid. He would order people not to pass their needs under the trees that are next to pathways or whose shadows people utilize, and advised to keep them clean at all times. He would not like at all to see spitting on the streets.

Our beloved Prophet wanted everyone to dress clean and keep themselves tidy. He would warn people with dirty clothes by saying "Why don't you clean your clothes?" Once he sow a mon with tongled hair ond admonished him by asking him why he did not clean and brush his hair.

O my Lord, make me one of those who quit their bad habits and who are purified.

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَمِنَ اللَّوَّابِينَ وَمِنَ اللَّوَّابِينَ وَمِنَ اللَّمْتَطَهّرينَ

Our beloved Prophet paid a great deal of attention to cleanliness. He used to wash his hands before and after each meal. When he woke up from sleep, he would not eat anything before washing his hands first.



O our Creator! Purify us from our sins just as a white garment is cleaned from filth.

رَبَّنَا نَقِّنَا مِنَ الذُّنوُبِ كَماَ يُنَقَّى الدُّنوِ كَماَ يُنَقَّى التَّوْبُ الْاَبْيَضُ مِنَ الدَّنسِ

CLEANLINESS

Cleanliness comes from belief, soys the Prophet, Cleanliness is the rose in the garden of health, Those who clean themselves become like angels, Cleanliness is a piece of Parodise on earth...

The skin and the heart get dirty in the ground, It is necessary to wash both inside and out.

Let's shine and reach out to serenity,

Cleanliness is the way to the seven Heavens.

Cleanliness outside is to be like the moon,
Cleanliness inside is to feed on licit food.
Nobody likes filthy clothes.
Cleanliness is the most beautiful language to all...

It is God's order; keep your clothes clean,
Eat clean, drink clean, so that your body is pure,
Let us olso call you "the cloud that can't get dirty."
Clean is the hand that never seizes trash!...

Staying dirty is a grave sin,
Whoever is dirty suffers, my God!
God loves those who are clean, Seyrî!
Cleanliness is that state that turns faces white!
M. Ali EŞMELİ (Seyrî)

1 Translator's note: Refers to the poet.

QUESTIONS



Let's Check Our Knowledge



For the sentences below, if the sentence is right, check the box that says RIGHT, and if the sentence is wrong, check the box that says WRONG.

1.	Cleanliness is the basis of our worship.	RIGHT	WRONG
2.	Cleanliness is realized only by elimination of physical dirt.	RIGHT	WRONG
3.	In order to purify ourselves from sins, we must promise not to do them again and should keep our promise.	RIGHT	WRONG
4.	We enter the bathroom with our right foot.	RIGHT	WRONG
5.	Not avoiding the acts that God prohibited contaminates our heart and soul.	RIGHT	WRONG



Let's Check Ourselves



- 1. In light of the hadith "Being clean is half the faith", which one of the statements below is wrong?
 - a) In order to be a believer, it is enough to be clean.
 - b) Believing in God necessitates cleanliness.
 - c) The surraundings af a Believer and himself are always clean.
 - d) The faith of those who do not pay attention to cleanliness is weak.

- 2. Which one of the following is right in terms of bathroom manners?
 - a) The left foot is used when entering a bathroom.
 - b) The right hand is used in cleaning in the bathroom.
 - c) It is all right to talk in the bathroom.
 - d) It is not necessary to wash hands after using the bathroom.

3. In which of the following would there not be a cleaning in the real sense?

- a) Using miswak or brushing our teeth before going to bed.
- b) Taking a ritual bath (al-Ghusi) for the Friday Prayer (Salat al-Jum'ah)
- c) Washing and eating an apple that is taken by force from someone else
- d) Staying away from the things that God has forbidden.

4. Which one of the following is spiritual cleaning?

- a) Cleaning the place where we will pray.
- b) Washing the dishes.
- c) Collecting the trash from under the trees where people sit.
- d) Performing Tayammum to pray.

5. Which one of these acts cannot clean our hearts?

- a) Washing our body and clothes
- b) Performing our worship
- c) Repenting from our sins
- d) Giving Islamic poor-due (al-Zakat) and alms (al-Sadagah).



Fill in the Blanks



Fill in the blanks with the appropriate words in parentheses

(Purify themselves/ half / clean/ spiritual uncleanness (al-Hadath) / visible uncleanness)

- 1. "Cleanliness is the faith."
- 2. No matter how hard we wash a stolen apple, it would not be because it would not be halal/ permissible.
- 3. "For sure, Allah loves those who turn back from wrongdoing and He loves those who"
- 4. Before some of the acts of worship, we must clean our body from physical filth such as urine, blood, and pus. These are also called
- 5. The condition of being without ablution (al-Wudhu) or ritual bath (al-Ghusl) is called







THREE KINDS OF CLEANING SPECIAL TO MUSLIMS:

ABLUTION (WUDHU) - RITUAL BATH (GHUSL) - RITUAL ABLUTION WITH CLEAN SOIL (TAYAMMUM)



- & Ablution
- & How to make ablution
- **Rules** of ablution
- **Benefits of ablution**
- **%** Tayammum
- We How to make tayammum

- Ritual Bath (Ghusl)
- How to make Ghusl
- Rules of Ghusl
- & Benefits of Ghusl
- **&** Rules of tayammum





ABLUTION PURIFIES FROM SINS

It was the times when Islam was secretly spreading in Mecca. There was a man named Amr Bin Abs in one of the tribes who lived in the desert. Amr Bin Abs wondered about this new religion and in order to get some knowledge about it, he started toward Mecca. When he reached Mecca, he looked for the ways to speak with our Prophet and found him.

Amr said to our Prophet:

- Who and of what trade are you? Our Prophet answered:
 - I am a messenger.
 - Who sent you? He asked:
 - God has sent me, said the Prophet.
 - What kinds of duties did God give you?
- He sent me with the responsibility of preaching for helping relatives and being kind to them, disowning idols, acknowledging God as one and not ascribing any partner to Him.
 - Is there anyone who will help you here?
 - One man and one slave.

On that day, only Their Excellencies Abu Bakr and Bilal were with our Prophet. Amr Bin Abs said:

— I want to join you and help you by staying with you.

Our Prophet said:

 Today, you cannot do what you have said. Do you see my situation in Mecca? Go



back to your family for now. When you hear that I came out, then you can come to me.

Amr Bin Abs became Muslim by testifying that there is no god other than the one and only God, and that the Prophet Muhammad is His messenger (Kalimat al-Shahadah). He stayed with our Prophet for a while and then went back to his home. At that time, praying five times a day had not been commanded yet. For this reason, our Prophet had not mentioned it to him.

Years passed after this incident and the Muslims migrated from Mecca to Madina. Amr, who learned of the migration of our Prophet to Madina visited him and said:

— O Messenger of God! Do you rememberme? Our Prophet said:

- Yes! Aren't you the one who met with me in Mecca? Upon that Amr said "Yes" and continued with his words:
- O Messenger of God! Let me know the new things that God has taught you since then.

Our Prophet explained to Amr praying five times a day and the times of the prayers. By saying that he must take ablution before praying, he said the following about ablution:

— Whoever among you prepares water for ablution (al-wudhu), takes water into his mouth and nostrils and cleans his nose, for sure, the sins of his face, mouth, and nose drop. If he washes his face as Allah has commanded, the sins of

his face get cleaned as the water drains from his beard. If he washes his arms including the elbows, the sins of his arms get cleaned as the water drains from them. If he wipes his head, the sins of his head drop as the water drains from his hair. Then if he washes his feet including the toes, the sins of his feet drop as the water drains from his toes. If a person, after taking such ablution, performs a prayer, gives thanks to Allah, glorifies Him, and praises Him as He deserves, and gives his heart to Him, for sure, he would be as pure as the day he was born, without any sin.

(Muslim, Musafirin 294)























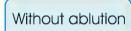
What is Ablution?

Ablution consists of rinsing or rubbing certain parts of one's body in accordance with religious rules.



What are the acts that cannot be performed without ablution?







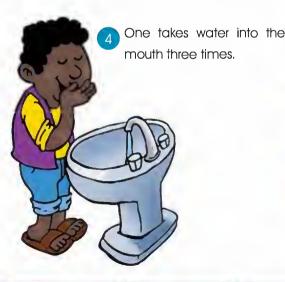
- Without ablution we cannot perform the ritual prayer.
- We cannot circumambulate the Holy Kaaba.
- We cannot touch the Noble Quran.

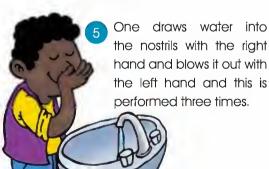


How do we perform ablution?



- One makes intention (niyyah) by saying "I intend ablution for God's sake." In making intention, the important thing is to intend from the heart; to decide.
- One starts to take ablution by saying Audhu billahi min al-shaitan ir-rajim (I seek refuge with Allah from Shaytan the accursed), Bismillah ir-Rahman ir-Rahim (In the Name of Allah, the Beneficent, the Merciful)
- One washes both hands up to the wrists.

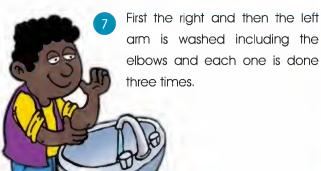


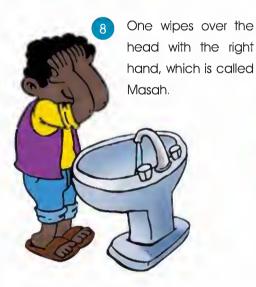












One wipes with the forefingers (or the smallest finger) the inside of the ears and with the thumbs, behind the ears. Then one wipes (Masah) with the remaining three fingers the back of the neck.



With this, one has concluded the ablution.



Our beloved Prophet said:

"Whoever performs a perfect ablution and recites the Shahada " Ash-hadu an la ilaha illa'llah wa ash-hadu anna Muhammadan 'abduhu wa Rasuluhu" (There is no god except Allah, and Muhammad is His subject and messenger), then all the eight doors of heaven thrust open for him — he may enter from whichever door he likes."

(Ebû Davud Tahâret, 65)



COLD SPRING

Tahir had completed the semester successfully. His parents, thinking that he deserved a good summer break, decided to send him over to the village to stay with his uncle. Tahir was so happy to hear this news. His uncle came a few days later. Tahir continuously asked his uncle about the village. He was most curious about his uncle's son Salih. It had been a long time since they had seen each other.

That evening, they prepared for the trip. Tahir was so excited, he could not sleep well.

Tahir started the journey early in the morning with his uncle. At the end of almost ten hours of travel, they arrived at the village.

Tahir got used to the village in a very short time. He and Salih became good friends in no time. Together they were making mud houses next to the river and riding on bikes in green fields. While their grandpa was collecting wood, they would play games.

One night, Grandpa Ali warned them quietly while they were having a pillow fight on their beds:

— If you don't sleep now, tomorrow, you cannot come to the highland with me. I will go at dawn, whoever cannot wake up stays behind at the village.

After this warning, Tahir and Salih went to sleep right away.

The next morning, at dawn, grandpa Ali and his grandchildren started off on their journey. The slightly steep pathway to the highland seemed easy at first to the children. However, when the sun started to warm up the surroundings, the journey hardened and the rocky pathway to the highland seemed never ending. Grandpa Ali was saying to his grandchildren while trying to hold the leash of Karakachan, their donkey:





- Come on my children, after we cross this hill, we will take a breok of the Cold Spring. Beor a little more! Tahir liked the name of the spring.
- Grandpa, what is this Cold Spring? Salih and the grandpa smiled:
- My son, Cold Spring is the name of the fountain that is behind this hill. Those who go to the highland take a break there and relax a little. They steep their feet into the Cold Spring and shed their fatigue. If they have a watermelon or cantaloupe with them, they cool them in the fountain as well. When the fruit gets ice cold, they eot it.
- Grandpa! I wish we had brought some watermelons and cantaloupes with us too. Grandpa Ali gave the good news by pointing to the donkey trudging behind them:
- In one pocket of this bag we have food to eat and in the other we have watermelon and contaloupe. Does it moke sense to come to the highland without watermelon and cantaloupe?

The dreom of taking a break and enjoying ice-cold watermelon cheered up the children. However, Karakachan was slowing them down. Tahir bent close to the donkey's ears and said something. His grandpa saw that and asked:

— What's up Tahir, are you talking to Karakachan?

— I told Karakachan that there is an ice-cold watermelon feast at the hill. See how it got faster, grandpa.

After a while, the Cold
Spring was seen from the distance. When they got very
close, the children left their
grandpa and ran towards
the Cold Spring. They immersed their scalded feet into the water full of pebble stones. But as soon

as they stepped into the water, they jumped back out. Tahir said:

- It is really cold, now I see why they call it Cold Spring. Tahir was so surprised by this cold water that comes out from under a big plane tree. He could not resist asking his grandpa about the ice-cold water in this hot summer month:
- Grandpa, how come this water is so cold in this hot weather? How come this much water is brought to this hill without any machines or motors?

Grandpa's answer was short and clear:

— There is nothing that is hard for God who created this water and the whole universe out of nothing. When He wants something, He just says "happen," and it happens. There is no limit to His power.

Meanwhile, grandpa Ali had dropped the watermelon ond cantoloupe into the pool that had formed next to the spring. After a while, it was time to eat the ice-cold watermelon and cantaloupe with cheese and bread.

After the feast, Salih and Tahir went to pick some mountain peors. When they came back, grandpa Ali was sitting on a rock next to the fountain ond woshing his hands. Then he washed his mouth and nose three times. With the water on his palms, he washed his face

three times also. Then he first washed his right arm and then his left arm. With his wet hands, he first wiped his head and then wiped his ears and neck with his fingers. At the end, he woshed his feet. Tahir asked his grondpa:

 Grandpa, why are you making ablution? It is not time to pray yet!

I know, my child! I will pray
 the Noon Prayer (Salat al-Zuhr) at
 the highland if God permits, but
 I wanted to make my ablution in

advance. That is because staying with ablution at all times is considered worshipping. Also it is one of those things that makes one gain divine rewards that is easy and fun.



How come?

— While a Muslim has ablution and stays away from wrongdoings, angels note this as worship. Also, protector angels protect that person from the evil of Satan. What an easy and profitable worship it is, right my dear grandchildren?

Having heard the good news, the children started to make ablution eagerly.

Grandpa Ali yelled while repacking Karakachan's bag:

— Come on children, get ready, there is still a two-hour journey left to the highland.

Adapted from HASAN TAHSIN KARAMAN

BENEFITS OF ABLUTION

Ablution prepares us for worship

We prepare ourselves for most of the acts of worship such as performing the ritual prayer or reading the Holy Quran by making ablution first. Through ablution, we appear in front of God purified and try to gain His love and good pleasure.

Ablution purifies us.

As mentioned already, our hands, arms, mouth, nose, face, and feet are the parts of our body that get dirty the most during our daily lives. By making ablution, we clean these parts of our body numerous times daily. We thus purify ourselves from germs and protect ourselves from diseases that filth and dirt can cause. We experience the energy, joy, and peace that being clean brings. Mouth hygiene is also very important in terms of our health. That is because the mouth is one of the places that germs easily populate. By washing our mouth thoroughly in each ablution, we

ensure that our mouth stays clean throughout the day. We prevent germs from taking shelter in our mouth. We also would not bother others with bad breath.

Ablution soothes our circulatory and nervous systems.

We must pay attention to our circulatory and nervous systems for a healthy life. Ablution ensures that we wash parts of our body with clean water, which makes it easier for our circulatory and nervous systems to work properly. For this reason, we become healthier.

Ablution beautifies our face.

Making ablution also causes the blood vessels in our face to work better, and prevents wrinkles. For his reason, the faces of those who make ablution and pray become bright and shiny. Our beloved Prophet said that on the Day of Judgment, he will recognize us from the sign of ablution on our faces. Ablution



provides brightness to our faces and peace to our hearts.

Ablution heart purifies from wrongdoings

We remember God each time we make ablution. We get further away from Satan, and become friends with angels. Thus, ablution protects us from wrongdoings. It purifies our heart from evil feelings and thoughts.

Being in a state of ablution earns us the divine rewards of worship (Ibadah)

We earn divine rewards as if we were worshipping for each moment that we have ablution. So, if we pass away when we have ablution, we die worshipping, which means that we earn the divine reward of martyrdom. This is a priceless gift of God to us.



#X(66)/#\$

Allah the Exalted says:

"You who believe! When you get up to pray, wash your faces and your hands and your arms to the elbows, and wipe over your heads, and wash your feet to the ankles."

(Surah Al-Ma'ida, Ayah 6)



What are the obligatory acts (fardh) of ablution (Wudhu)?



- SIL To make intention (al-niyah): To decide and
 - To wash the face: To wash the face from the top of the forehead (hairline) to the bottom of the chin, and to the sides of the face up to beginning of the ears.

intend from the heart to make ablution.

- 3. To wash the arms: To wash the arms including the hands up to and including the elbows.
- To wipe the head: To rub the entire head with the wet palms of the hands. When wiping the head, one rubs the head starting from forehead to the back of the neck.
- To wash the feet: To wash once each foot up to and including the anklebones.
- To wash the body parts right after each other: To rinse the necessary parts of one's body in order right after one another without delay. The measure of this is to wash the next body part before the previously washed body part gets dry in a normal day's temperature.
- 7. To Rub: To gently rub the body parts being washed without repeating too much the whole rinsing process. (By doing this, one makes sure that the water contacts the skin).

TOPE













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What are the Sunnah Acts of Ablution?





It is Sunnah



- To start by washing the hands up to the wrists.
- 2. To take water into the mouth three times and spit it in each time. This is called "Mazmaza."
- **3.** To take water into nostrils three times. This is called "Istinshak," namely, to clean the nose by taking water into nostrils.
- **4.** To rinse the necessary parts of one's body in order.
- 5. To rub the ears.
- 6. When wiping the head, to start rubbing the wet hands from the back of the neck to forehead.









What are the virtuous Acts of ablution?



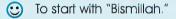
When taking ablution





it is virtuous





- To make ablution in a clean place.
- To use just the right amount of water; neither too little nor too much.

SIL

- To begin washing the necessary parts of one's body from the right side.
- To wash each part of the body (those that are required to be rinsed) a second or third time.
- To start washing the face from the forehead.
- To brush our teeth with the sunnah tooth stick (al-miswaq) or a toothbrush.

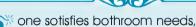






What are the things that annul our ablution?





- one posses gos,
- one falls into a heavy sleep,
- one foints or loses his/her mind,
- one becomes drunk,
- a man who has reached the age of puberty touches his penis with his bare hands,
- o person who hos reoched the oge of puberty touches the opposite sex and feels a desire or touches intending to feel sexual desire,





One day Prophet Muhammad said:

- I wish I could see my brothers! Upon that his Companions said:
- Are we not your brothers O Messenger of God?

Our Prophet soid:

- You are my friends and companions. My brothers are the ones who are not born yet.
- How would you know your followers that ore not born yet on the Doy of Judgment O Messenger of God?
- If a person has a horse that has a white forehead and feet, doe that person not recognize his horse in a herd that is full of black horses?

- Yes, he recognizes it, O Messenger of God.
- My brothers will come with shiny hands and feet, and their faces will be bright since they make oblution. I will reach the Pool of Kawthar before them and recognize them from the brightness of parts of their bodies that ore rinsed with oblution. (Muslim, Taharet 39)

THE STATES

Our beloved Prophet said:

"The brightness and shine of a Mu'min reach wherever the oblution woter touches."

(Muslim, Taharet, 40)





What is the ritual bath (Ghusl)?

It is the bathing of the entire body in such a manner that there remains no dry spot.



"O Believers [faith]! If you are in a state of major impurity [that requires ritual bath], then purify yourselves."

(Surah Al-Ma'ida, Ayah 5/6)





What are the things that cannot be performed without the ritual bath (Ghusl)?













One cannot circumambulate the Holy Kaaba.

One cannot perform a ritual prayer.

One cannot touch the Noble Quran.

- Mark One cannot recite or read the Noble Quran.
- One cannot enter a mosque.



What are the obligatory acts (fardhs) of Ghusl?











- SIL Make intention (al-niyah) to make ritual bath (Ghusl).
- 2. As in ablution, to wash the body parts right after each other continuously.
- 3. To rub the body.
- To wash the hair and other body parts with hair, and in between fingers and toes, in such a manner that there remains no dry spot.
- To wash the entire body, including hard to reach parts, in such a manner that there remains no dry spot.







What are the Sunnah acts of Ghusl?



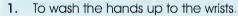
When making Ritual Bath (Ghusl)

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it is sunnah





- 2. To wipe the ears inside and outside.
- 3. To take water into the mouth and perform mouthwash.

SILE

To rinse the nose by taking water into the nostrils.





What are the virtues of Ghusl?



When taking Ghusl





it is virtuous



1. To clean any visible impurities on the body.

SIL

- 2. To wash the head three times.
- To pour water first to the right side of the body and the left side and to wash the entire body by rubbing in such a manner that there is no dry spot left.
- 4. Not to waste water.





In what situations do we have to take the ritual bath (Ghusl)?



- ✓ After intercourse or ejaculation;
- ✓ After menstruation ends;
- ✓ When after-birth bleeding ends.



It is obligatory (Wajib) to Take Ghusl Bath 00



How to take the ritual bath (Ghusl)?



One makes ablution (wudhu) as for a ritual prayer.





One makes intention (Niyyah) by saying "I intend to make Ghusl for the sake of God."

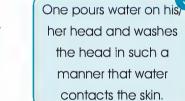


If there is any visible impurity on the body, it is cleaned.





Hands are washed well three times up to wrists.





One pours water first to the right side of the body and to the left side and then washes the entire body three times by rubbing in such a monner that there is no dry spot left.



The entire body is washed with water.







What are the behaviors that are not considered appropriate while taking a ritual bath?





(2)



To face toward Kiblah while naked

To speak unnecessarily



BENEFITS OF RITUAL BATH (GHUSL)

According to our religion, the conditions that require taking ghusl bath are due to ritual impurity (al-Hadath). Unless we get cleansed from impurities by taking ghusl, we cannot perform certain acts of worship. Ghusl thus prepares us for worship and sets our minds at rest.

With Ghusl, we gain the divine good pleasure

Ghusl is God's command to us. By obeying this command, we fulfill one of the duties of being His subjects and gain His love and good pleasure. By fulfilling God's command, our heart is at peace. In this respect, ghusl ablution is a spiritual cleansing that provides peace to human beings.

Ghusl makes our body energetic

Our bodies' contact with the outer world is through our skin. For this reason, outside dirt and dust mostly affect our skins. Also, fat and sweat in our bodies exits through fat and sweat

glands on our skin. These toxic matters stick onto our skins in time and eventually block the pores on our skin. In this case, the skin would not perform well on its task of helping the lungs breathe. When we take ghusl, our blocked skin pores open up. Our body gets cleansed from impurities and our breathing gets easier. Thus, we feel light and energized. In this respect, ghusl is also a physical cleansing that purifies our body from impurities.

Ghusi protects our physical and psychological health

Contact with water while taking ghusl discharges electricity in our body and regulates blood circulation. It dispels anger and decreases stress. Ghusl ablution is both a spiritual cleansing that protects our mental health, and a material cleansing that protects our physical health. It is an indispensable medicine for our whole being.





THE POWER OF WATER

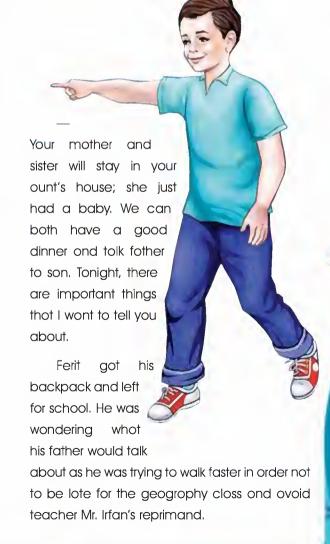
Ferit wos ploying with his olives of the breokfost toble. These doys, he felt unconny distress and was continuously doydreaming. In this year when he was in the eight grade, he was noticing some physical and mental differences. Suddenly he got taller, his voice became thicker, and he even got some beard hair on his face. Sometimes he was doing things listening to the child in him, while at other times he felt ashamed of what he did, feeling too old and responsible for childishness. He did not know how long this would last and capricious feelings in the stage of puberty sometimes disconnected him from the world. He was startled by his father's voice:

— Ferit, you are daydreaming again my son. Finish your breakfast. If you waste more time you will be late for school.

Ferit shook himself owoke ond onswered his fother:

Don't worry dod, I will be on time.

His daddy, who was noticing the changes in him and was planning a chat with him at the right time, said:



After entering the classroom and greeting his friends, he found a spot in the back and sat down. Waiting for the teocher to arrive, they loudly talked about lost night's soccer game, by whom and how the goals were scored, whether the referees were objective or not, penalties that should have been given; in other words, a bunch of idle talk. As soon as Mr. Irfan showed up at the door, the loud chatting stopped.

The classroom become so silent that one could heor a fly buzzing. Mr. Irfan was o disciplined and knowledgeable teacher who sported reading glasses on the tip of his nose, chubby cheeks, and most importantly a look that intimidated any student who made a mistake. He would not breok anyone's heart but at the same time he would not allow his class to disturb the lecture. He would find an opportunity to make up for the students that he has punished. He was o tough but foir teocher.

Metin startled with the worning of Mr. Irfan when he was about to hide behind his friend at the front desk and sleep:

— Metin! My son, why are you back there? There are seats in front, what are you doing back there? Mr. Irfan wrecked Metin's plans with these words. Metin had to jump out of the frying pan into the fire. He had to sit right at the front of the class.

Mr. Irfon started his lecture with his loud voice.

— Okay children! Today I will talk about the power of water. This will be the story of water that takes the shape of its cup, that gently flows in rivers with a pleasant noise; soft, clear, refreshing water. The first thing you should know

is that a world without it couldn't be imagined. Our Almighty Creator has let us know that all creatures are created out of water. Seasons that can also be called the air conditioning system of the world appear by the effects of currents in the oceans. Water particles that vaporize by the effect of the sun form the clouds. Clouds carry rain to mountains and forests sometimes goin ground for thousands of kilometers, bringing life to plonts and other living things that are fed by them. All of the creation interact with water one way or another.

"Fields of science do not contradict each other. The Almighty Creator Alloh, without any deviation or contradiction to His decree, hos been keeping alive this world and surrounding space for millions of years.

"Children, when discussing the power of water, we always talked about the sweet face of it. Water also has o vicious and naughty side to it. Let's talk about that a little bit. Come on, think about it. Tell me about this side, said Mr. Irfan. All the hands in the closs went up:

- Water overflows and floods, my teacher.
 - Tsunami, my teacher.
 - Erosions that are due to wild rivers.
- Sea storms ond wild woves, my teacher...

As the answers came, Mr. Irfan continued with his fatherly voice:

— All of you gave good answers my friends. At the end of the class, all of us hod an idea about the power of water; but we came to the most important point now. When we look at the geographic formations,



such as mountains, valleys, plains, we see the dramatic effect of water. The obstinate endeavor of water with consistent effort over thousands of years brings down the mountains that are composed of the hardest rocks to the sea level through corrosion. In points where rivers reach the ocean, the soil that is carried by water produces vast fertile lowlands. If you take a lesson from the power of water, work all the time, show effort, then problems like mountains will fade before you.

Metin would not imagine that a geography class could have such a nice flow. Yet in the morning, as he was putting his geography book into his backpack, he had thought: "I wish I could find a seat at the back of the closs and sleep a little bit." Difficult statistics and questions of which products are being produced, where and how much and confusing maps made Metin dislike geography. However,

today's class made him change his view. He realized that when looking carefully to the plains, mountains, and water that drain down between our fingers, there are hidden lessons that open our minds and motivate us.

Throughout the day, Ferit, one the one hand, was paying attention to the lessons, and on the other hand, he was wondering about what his father would tell him tonight. As olways, time in school had possed quickly.

When he came home, a delicious fish smell was coming from the kitchen. Father and son ate their fish with plenty of salad. Since his father knew that Ferit loved tulumba dessert, he bought some fresh desert from a bakery. After cleoning the table together, they got their teo and went to the living room. All of this time, Ferit was thinking about the important topic that his fother had mentioned in the morning. His father felt it but was waiting for





the right moment. He took a sip of tea and introduced the subject:

— Look Ferit, human beings are born, they grow into childhood and youth years, then into old age, and then they pass away. You are fifteen years old now. You are at the stage where you say farewell to childhood and become a mature adolescent. As you do, we follow the physical and emotional changes in you. No matter how much we thank God, it would not be enough. We have two healthy children, you and your sister.

My child! There is nothing to be scared of. In time, the storms in your body and emotions will pass and you will see that youth years have aspects that are just as much fun and as nice as the childhood years. With puberty, your responsibilities start as well. Ghusl, also called the full ablution, is the fundamental requirement in all worship. Apart from taking

regular baths, when necessary, taking ghusl bath is obligatory (fardh). After washing one's mouth and giving water into nostrils, bathing of the entire body in such a manner that there remains no dry spot is how ghusl is taken. Your mother and I are the ones that are closest to you and you can openly talk to us about any of your problems at this stage.

He ended his talk by saying: Don't forget we are proud of you and your mature behavior.

All ears, Ferit perked up. He said good night to his father and went to his room. What his father had told him directed him to the bathroom door. First he took ablution as for prayer (al-wudhu). His nostrils hurt a little bit when he took woter into his nose. Then, he washed his body under the shower. Next, he went to his room. While he was drying his hair in front of the mirror, he was thinking obout this morning's geography class. The power of water was discussed in the class. However, one point was not covered. Water not only shapes our external world but it also shapes our inner world. Ferit, in his first ghusl experienced it. Ghusl not only cleans the body, but it is also one of the most important responsibilities that purifies our soul. In his bed he thought: "Now, I understood the power of water better," and he went into a deep and peaceful sleep, free of the heavy feelings that had plagued him.

HASAN TAHSIN KARAMAN







RITUAL ABLUTION WITH CLEAN SOIL (TAYAMMUM)







What is Tayammum?

Tayammum is making ablution with clean soil or with a substance whose origin is soil.

Almighty Allah says:

...(For Ghusl or ablution) if you cannot find any water, then do tayammum with pure earth, and wipe your faces and your hands."

(Surah Al-Ma'ida, Ayah 6)



When is Tayammum performed?



If one cannot find water that is clean enough to take ablution or ghusl, or if it is impossible to use water for some reason such as illness,

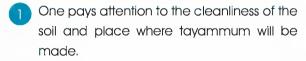


one makes tayammum instead of ablution or ghusl.



How is Tayammum performed?





- One faces Kaaba and says "Audhu" and "Bismillah"
- 3 One makes the intention (niyyah) to replace either ablution or ghusl when one pats his palms on clean soil or its kind.
- 4 One pats his palms on clean soil and wipes the face (after shaking off of the extra soil) and his hands wiping in between the fingers.







What are the obligatory acts (wajibs) of Tayammum?



When making tayammum

 $\Theta\Theta$



- To make intention (niyyah) when one pats the clean soil for the first time.
- To pot the cleon soil once
- To wipe (mosoh) the entire foce ond honds, including in between the fingers, with cleon soil.
- To have clean soil. 4.
- To touch cleon soil or its kind, and to make tayommum by wiping the honds ond the foce right after touching the soil, and performing worship right ofter that.







What are the Sunnah Acts of Tayammum?



When making







- Follow the order,
- Then pull bock the honds,
- Patting the clean soil and wiping the hands up to









What are the Virtuous acts of Tayammum?



When making Tayammum





- To soy Bismilloh when storting toyommum,
- 2. To wipe first the right hand and then the left hond,

SIL

To wipe the inner port of the left hond storting from the wrist up to elbow with the palm of the right hand and to wipe the outer part of the left hond starting from elbow down to fingers. Then we wipe the right hond in the some monner.

MA



it is virtuous









Conditions that Annul Tayammum



When making Tayammum



1. The conditions that annul ablution, annul tayammum as well.

TOLE

- 2. In case of finding water that is enough and available for making ablution or making ghusl, then the tayammum gets annulled.
- 3. When the excuses that make making tayammum permissible no longer exist, then the tayammum gets annulled.



THE CAVE OF CORAKTEPE

Early in the morning Emre left for school with his father. They were going camping with the school's scouts club in this first weekend of June. When Emre arrived at school, the bus for the camp was there and preparations were done. The bus left for the camp soon after. The president of the club, Mr. Ismail, who was also the Turkish Literature teacher, got the bus microphone and informed the students about the tour:

— My friends, first of all I would like to let you know that the goal of this tour is both for you to have fun and to educate you. We will see places that we have not seen and will spend cheerful hours away from the noisy city. Our bus will leave us at the Camlıyayla Forest Camp. At the first day, we will build our tents and play games. At the second day of our camp, we will take a two-hour walk to go to Coraktepe and examine the caves that have paintings from ancient times. I specifically want you to follow the rules, not to go far from the group, and to pay attention to keep the environment clean. We should not forget that the environment is entrusted to us. Handing it over to the next generations without corrupting it is one of our most important duties.

After one and a half hour's travel, they arrived at the camp place. First, they chose a spot to pitch their tents. With their teacher's help, the task of pitching tents was completed in no time. Kitchen appliances and portable tables were placed in the big tent. The scout

leader, Ismail the teacher, gathered the camp residents by blowing a whistle and said:

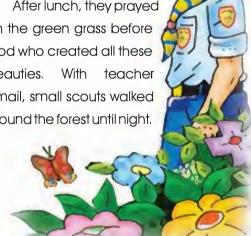
— My friends, right now it is eleven o'clock. At one o'clock, you will gather for lunch. For now, you are free on the condition that you not go too far.

Children formed groups and with the joy of roaming the valleys, they started to play nice games. Playing games under the merciful spring sun, amid the chirping of birds and smell of pine trees was a gift the children could not obtain in the city.

They joyfully washed their hands and faces at the fountain and took their seats at the table in the big tent. The clean air had made them as hungry as

wolves. Excited about not eating at home, they finished their plates at once.

After lunch, they prayed on the green grass before God who created all these beauties. With teacher Ismail, small scouts walked around the forest until night.







As they were returning to the camp, they did not forget to collect some wood for the camp fire. Before the sun set, they ate the dinner that the scout on duty had prepared. After the Sunset Prayer, sitting in a circle around the campfire that crackled, the children started to show their talents to each other. Some of them started to sing folk songs. Others made their friends laugh with their imitations. They did not notice how fast time had passed.

Children who went to their beds listening to the crickets went to sleep in no time after a tiring day.

At dawn, with the call of Mr. Ismail, they jumped out of their beds. While at home their mothers could not wake them up despite all begging, the forest air made them have a

good night's sleep and wake up easily. Taking ablution with the ice-cold water of the fountain and performing the morning prayer made their eyes wide open. The morning exercise with the leadership of teachers Omer and Ismail had started. They wished that all the holiday mornings wasted in the city as they stayed in bed until noon would be like this one, full of fun and experience. The camp residents who were done with the morning exercise had their seats at the breakfast table in the big tent. Children had their breakfast quickly as they were excited to see the caves of Çoraktepe. Teacher Ismail said:

— Children! Our trip will be about a twohour walk. Don't forget to take your lunch bags with you, drinking water, and a hat to protect yourselves from the sunlight.

Emre and his friends started to climb in a single file to Çoraktepe on a narrow path. The first half hour of the way was fun but the rest got boring. The sun was no longer just petting the children's back like it did early in the morning, and the noon heat was making them very thirsty.

When they were at the hill, they hardly had a seat in the shadow of the trees. The children who were not used to long trips under the sun were so tired. Scout leader teacher Ismail said with an indulgent smile:

— What happened children? Are you tired? Get ready, our visit to the caves is starting.

The cave, which they entered hand in hand between two rocks, shocked the children. The burning hot air outside suddenly changed. They felt like entering into a giant refrigerator. Teacher Omer was informing the children about the cave while lighting the cave with his flashlight:

— Friends, right now we are facing a page in history that was written thousands of years ago and was protected to this day. So many details that may seem unimportant at first glance may hide very important explanations in terms of history. The paintings we see here give us information about the lifestyle of people in that era, their food habits, their social life, and almost everything about them.

After completing their exploration of the cave under the leadership of teacher Omer, the children got their lunch boxes out and ate on the grass. When they got full, they reverted to their earlier cheer. They congregated immediately with the call of teacher Omer, who said:

— Friends, as we have planned, on the second day of our camp, we saw the Çoraktepe Cave. Right now, it is three o'clock, and we will pray the Noon Prayer (Salat al-Zuhr) here and leave for the camp.

Melih who had finished all of his water raised his hand:

- Teacher, I do not have any water left. I do not think my friends have any water left either. There is no nearby fountain, no river, nor a village where we can find water. How are we going to make ablution for the prayer? Mr. Omer said:
- —A very good question! Good job Melih! I was about to make an announcement about it. Friends, our beautiful religion Islam never makes believers responsible for something that they cannot bear. In other words, Islam is a religion that makes things easier, not harder. Ali who raised his hand said:
- Therefore we will not pray, right my teacher? Mr. Omer:
- Incorrect, Ali! For a responsible Muslim there is no excuse not to stand in front of God. When there is no water, and no hope to find any within the prayer time, one can perform the prayer by making tayammum.





Ali asked again:

- Teacher, with tayammum, can we perform all the acts of worship that can be done with ablution? Mr. Omer said:
- Of course Ali! When we make tayammum, we can perform all the worship as if we made ablution.

Children, with the joy of having learned something new, started to make tayammum with their teachers.

After completing the prayer that they performed in congregation, they got ready and left to return to the camp. After returning to the camp, they formed long lines in front of the fountain and drank lots of water.

The camp that ended on Sunday was so helpful for Emre and his friends. They both saw new places and also gained new knowledge. Also they had some fun time unlike at school where they usually get bored. Emre had a last look from the bus window to Çoraktepe which looked like an eagle nest. As he planned the next year's camp in his mind, he went to sleep on his friend Burhan's shoulder.

HASAN TAHSIN KARAMAN



QUESTIONS

	(C)
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Let's Check Our Knowledge (1)



For the sentences below, check the RIGHT or WRONG boxes accordingly.

1. It is sunnah to wash three times each part of the body that is **RIGHT** WRONG required to be rinsed. 2. One can circumambulate the Holy Kaaba without ablution. **RIGHT** WRONG 3. To be wosteful in the use of woter is mokruh even when moking **RIGHT** WRONG oblution. 4. To fall into a deep sleep for a short or long period of time does **RIGHT** WRONG not onnul oblution. 5. It is mandub to take water into mouth and nostrils when making RIGHT WRONG ablution.



Let's Check Ourselves (1)



- Which one of the acts listed below is among the obligatory (fardh) acts of ablution (wudhu)?
 - o) To toke woter into the mouth.
 - b) To take water into the nostrils.
 - c) To rub (masah) one's ears.
 - d) To rub (masah) one's entire head.
- Which one of the acts listed below is not among the obligatory (fardh) acts of ablution (wudhu)?
 - a) To wash the arms up to and including the elbows.
 - b) To wosh the feet.
 - c) To wash the face
 - d) To wash the mouth

- 3. Which one of the acts listed below is among the sunnah acts of ablution (wudhu)?
 - a) To wash the face
 - b) To wosh the feet up to ond including the ankles.
 - c) To wash the nose.
 - d) To rub (mosoh) the entire heod.
- 4. Which one of the acts listed below does not annul ablution (wudhu)?
 - a) To poss gas.
 - b) To bleed.
 - c) To foll osleep.
 - d) To faint.

5. Which one of the acts listed below annuls ablution (wudhu)?

- a) To yawn.
- b) To cry.
- c) To tolk.
- d) To answer the call of nature.



Fill in the blanks (1)



Fill in the blanks with the words in parentheses.

(miswak/ three times/ sunnah/obligatory (fardh))

one's tayammum is not annulled.

- 1. To wash each part of the body required to be rinsed in oblution is sunnah.
- 2. To rinse the necessary parts of one's body in the order that they are due is
- 3. To moke use ofor o tooth brush to cleon one's teeth is o sunnoh oct of oblution.
- 4. To wosh the feet up to ond including the onkles once is

	Let's Check Our Knowledge (2)	Let's Check Our Knowledge (2)							
1.	To take water into the mouth and nostrils when making ghusl is obligatory (wojib).	RIGHT	WRONG						
2.	Without ghusl, one connot touch the Holy Quron.	RIGHT	WRONG						
3.	Without ghusl we can enter into a mosque but cannot perform o proyer.	RIGHT	WRONG						
4.	To moke intention (niyyoh) is not obligatory when moking tayammum.	RIGHT	WRONG						
5.	If the restroint that prevents one from using water is removed,	RIGHT	WRONG						





Let's Check Ourselves (2)



- 1. Which one of the following is not among the obligatory (wajib) acts of ghus!?
 - a) To wash the feet
 - b) Ta take water into the nastrils
 - c) Ta rub the bady
 - d) To rub the body parts right after each ather.
- 2. Which one of the following requires making ghusl?
 - a) Majar impurity ar canducting marital relationship
 - b) Flawing aut af ane's bady af blaod ar pus.
 - c) Ta use the bathraam.
 - d) To vomit a mouthful.
- 3. Which one of the following is among the makruh acts of ghusl?
 - a) Ta be wasteful in the use af water
 - b) Ta speak unnecessarily.
 - c) Ta face toward Kiblah while naked
 - d) All of the above

- 4. Which one of the following can be performed without ghusl ablution?
 - a) Ta perfarm a prayer
 - b) Ta read the Haly Quran
 - c) Ta eat
 - d) Ta walk around the Haly Kaaba
- 5. Which one of the following does not annul tayammum?
 - a) Tacry
 - b) Ta use the bathraam
 - Ta find water that can be used to make ablutian
 - d) Ta pass gas



Fill in the blanks (2)

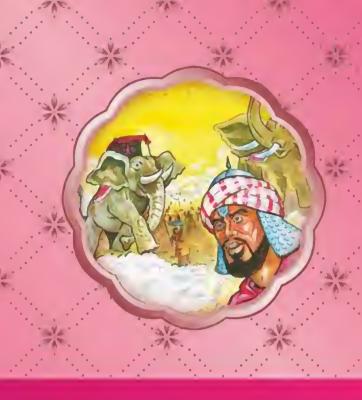


Fill in the blanks with the words in the parenthesis.

(Obligatory (fardh)/ Tayammum/ Makruh/ to make intention (al-niyah)/ Sunnah)

- 1. When making ghusl, it is fardh
- 2. Far ladies wha camplete their menstruation, it is ta make ghusl.
- 3. Ta wash ane's hands and cleaning mouth and nose when making ghusl is
- 4. When making ghusl, ta face taward Kiblah while naked is
- 5. When ane cannat find a clean enaugh water ta make ablutian ar ghusl, ane makes

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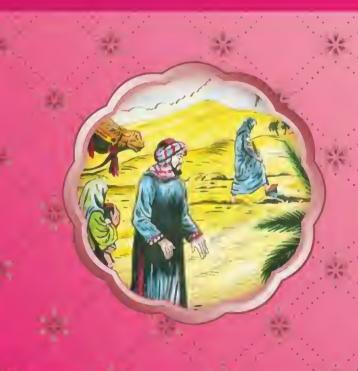
I AM LEARNING MY PROPHET



SIRAH



- * The life of the Beloved Prophet before his Prophethood
- * The Beloved Prophet's Childhood
- **SECOND S**
- * The Arrival of Prophethood and the Call to Islam
- * The Road to Rescue: Migration to Abyssinia





THE LIFE OF THE BELOVED PROPHET BEFORE HIS PROPHETHOOD

Arabia and Mecca before Islam

Before Islam, Arabs were divided into tribes. They had not yet been able to unite under a single nation and establish a state. Apart from a few towns, they lived mostly in tents, leading a nomadic life in the desert.

The three most important towns in the area of Hijoz were Mecca, Medina and Taif. Becouse of blood feuds and border tensions, tribal warfare was common.

Before Islam, majoritys of Arabs used to worship idols. They would pray to statues they had made with their own hands. There were 360 idols set up in and around Kaabah alone. Each tribe had its own idol and each idol had a special day for visiting. As much as it was the center of commerce, Mecca was thus also the center of idolatry, with people coming to visit their idols in eoch day of the year. To-

gether with the idolaters, there were also Jews, Christians and Mageans or the fire-worshippers dwelling in Arabia. But there were also a small number of *Hanifs*, who believed in the basic creeds left by the religion of Ibrahim –upon him peace- and who believed in one Allah.

The number of those who knew how to read ond write among Arabs was very few. They thrived in some good conduct like generosity, hospitality, keeping their word, courage and protecting anyone who sought refuge, even if they were their enemies. But they olso thrived in many evil deeds like theft, usury, oppressing the poor, drinking, gambling and shedding blood from tribal instincts.

The Arabs did not ascribe any value to slaves and women. Men used marry as many women as they wished. Prostitution had become a way of life.

Some would even commit the atrocity of burying their daughters alive, without blinking an eye, from the fear that they might one day bring shame on their family. Before the dawning of Islam, it was not just the Arabs and Arabia stuck in the darkness of tyranny and ignorance; so was the rest of the world. Distraught by physical and spiritual troubles, mankind had long been expecting a guide, a savior. The Holy Quran describes to us this period of Ignorance with the words, "Corruption has appeared in the land and the sea on account of what the hands of men have done" (Rûm, 41)



a) The Kaabah

The first building constructed for the purpose of worshipping Allah, glory unto Him, Kaabah was built by Ibrahim and his son Ismoil -upon them be peace- at around 2000 BC. Prophet Ibrahim offered the first circumambulation with his son Prophet Ismail and invited entire humankind to hajj, for pilgrimage to the Sacred House. Mecca was founded by Qusoy, the great grandfather of the Blessed Prophet -upon him blessings and peace-, many years after the construction of Kaabah. Though built as a place for worshipping Allah, glory unto Him, with the forgetting of the belief in tawhid, Kaabah in time became filled with idols. And equally, Mecca became the center of idolatry.

b) The Elephant Incident:Abraha's Attack on Kaabah (571)

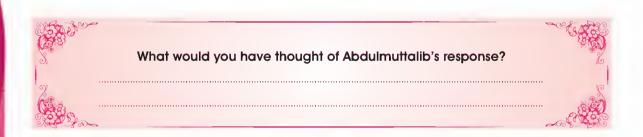
Abraha, the governor of Yemen which was then part of Abyssinia, hod built a great church in the town of Sana, to spread Christianity throughout Arabia and deter the Arabs from visiting Kaabah. Abraha's ultimate intention was to attract the pilgrims of Koabah to Sana and to thereby become rich. But contrary to his expectations, no Arab showed any interest in the church. To make matters worse, an Arab from the tribe of Kinanah secretly broke into the church one night and urinated inside. Abraha was furious. Using that final event as an excuse, he gathered a large army and marched onto Mecca, with the intention of demolishing Kaabah once and for all. The Arobs had no strength to withstand this army. So the Meccans evacuated the town and retreated into the outskirts of the surrounding mountains.

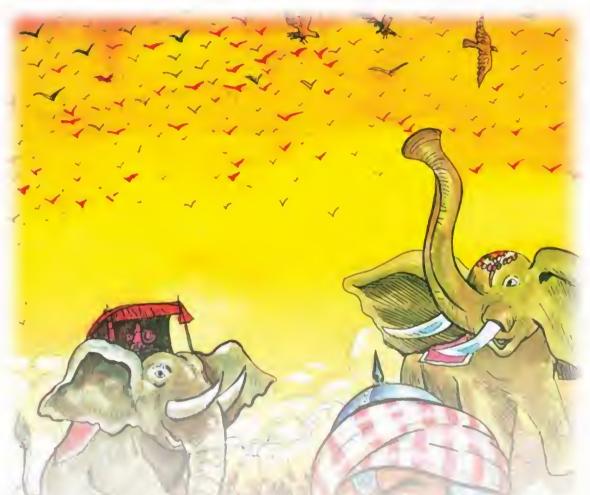


Abraha set up camp near Mecca. Sending an envoy to Abdulmuttalib, the leader of Quroysh, he ossured them that he had not come to shed blood but only to destroy Kaabah. In the meantime, some soldiers from Abraha's army had plundered the herds of livestock that belonged to the Meccans and brought them to the army camp. Among the seized livestock were a hundred camels that belonged to Abdulmuttalib. So Abdulmuttalib went to Abraha, asking him to give back his comels.

"I thought you had come to ask me not to destroy Kaabah", said Abrahah. "But I see that you only think about your camels...and that is so unbecoming of you!" To this, Abdulmuttolib replied, solemnly ond resolutely:

"I om the owner of the comels and I om osking for them... Kaoboh, too, has an Owner who will certainly protect it." Hearing this response, Abraha returned Abdulmuttalib's camels, along with the rest of the properties seized from the Meccons.





As explained in the Holy Quran, Abraha could not fulfill his ambition. The moment his onslaught was to begin, Mamut, the giant elephant Abraha would take with him to every campaign, crouched along with the other elephants in the army they had depended on. And despite all the efforts of their trainers, they would not get back up on their feet. They did not move even an inch towards Kaabah. Meanwhile, flocks of birds began to appear in the skies. They began to pelt the stones they had been carrying in their beaks and claws

down at the soldiers. Moments later, Abraha's great army lay perished. Most of them were slain. Abraha, along with the handful of soldiers who managed to survive, managed to return to Sana. But unable to recover from the disease he caught, Abrahah died a short time later.

Because of the large number of elephants that led the charge in the army, the event came to be known as the 'The Elephant Incident'. The event took place exactly 52 days before the Beloved Prophet graced the Earth.

What are your reflections on the fact that a large army reinforced with massive elephants was destroyed at the hands of tiny birds?



1 - THE BELOVED PROPHET'S CHILDHOOD

a) The Honorable Birth

The Blessed Prophet -upon him be blessings and peace- was born on 20 April, 571, near dawn. Both the world and humanity gained honor by his arrival. On the Lunar Calendor, it corresponded to the 12th of Rabiulawwal. When asked about his newborn arandchild's name during a feost given in his honor, Abdulmuttalib explained, "I have named him Muhammad...with the hope that God above and people below will speak highly of him..." His mother, on the other, called him 'Ahmad'. Muhammad means he who is greatly praised with his qualities and superior attributes, while Ahmad means he who praises and thanks the Almighty with His supreme attributes. Allah, glory unto Him, refers to the Prophet with these names in the Quran.

b) His Pure Lineage

The Beloved Prophet's –upon him be blessings and peoce- father was Abdullah, the son of Abdulmuttalib; while his mother was Amina, the daughter of Wahb. Abdullah was from the Hashim Clon of the tribe of Quroysh, and Amina from the Zuhra Clan. Both their lineages join in their previous ancestries. Both clans are Meccan in origin. The Blessed Prophet –upon him blessings and peace- is a descendant of Ismail, the older child of Ibrahim –upon

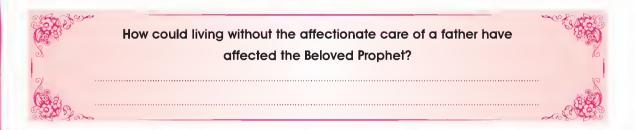
them be peace-. The Prophet's –upon him be peace- lineage is comprised of the purest and most honorable human beings. In o hadith, the Beloved Prophet –upon him blessings and peace-says, 'I come from the purest lineage of all the children of Adam...selected from one generation to another.'

Two months before the birth of the Prophet –upon him blessings and peoce-, while returning from o journey in Syria, Abdullah possed away in Medina, where he was buried. Still at the tender age of twenty-five, the most fortunate of all fathers hence passed away without ever getting to see his son. And indeed, the orphan was never to see his father; he was to make it through childhood longing for him.

c) Entrusted in the Care of a Foster Mother

The great toddler was breastfed by his mother Amina for seven days. When her milk proved insufficient, Suwaybah, the servant of his uncle Abu Lahab, took up the duty of feeding him.

But Holimah proved to be the real foster mother. Becouse of Mecca's heavy climote, the natives already had a custom of sending their newborns to surrounding areas with fresher air; hiring foster mother's to core for them in the meantime. That way, not only did the children grow up healthier, they also learnt Arobic





be left without a mother, she glonced at him, with the deep compossion in her eyes. She hugged and kissed him, for a long while. Then

"Everything new shall become old; and everything fleeting shall perish. I, too, will die but I grieve not; for I om leaving behind a son, through whom my lineage will live on until eternity."

staring at his innocent face, she said:

in its purest, most articulate form. The Beloved Prophet –upon him blessings and peace- was hence given to the care of Halimah, his foster mother to be. At first, Halimah thought that caring for an orphon would not be profitable. But taken in by the toddler's beauty the moment she saw him, she nonetheless took him, hoping that he would bring good fortune to her household. And in time, she loved him even more than her own children. Shavma, the foster-sister of the blissful toddler, also helped her mum in caring for him. The blissful toddler remained in the care of his foster mother until the age of four. He was four years old when eventually Halimah returned him to Aminah in Mecca.

d) Trip to Medina

From the ages of four to six, the Beloved Prophet –upon him blessings and peace- remained with his mother. The compassionate Aminah would dote on her only son, trying to raise him in the best possible manner. The blessed child was now six. Taking his son and their loyal helper Umm Ayman, Aminah set out to Medino. Her intention was to visit his husband's grave, with the orphan he had left behind.

They stoyed as guest in Medina for about a month, next to the Najjar Clan, their relatives. On the return, Aminah was struck down by an illness, near the village of Abwa, around 37 km south of Medina. Sensing her son would soon



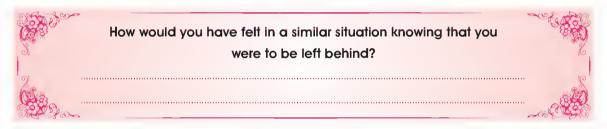
2- THE BELOVED PROPHET'S YOUTH AND MARRIAGE

The Blessed Prophet –upon him be blessings and peace- remained in the custody of his uncle Abu Talib until the age of twenty five. Abu Talib was an intelligent ond generous man. He was not particularly wealthy; though being a noble man who always ran to the help of others, he was highly respected by everyone. He dearly loved his nephew Muhammad; he never let him out of sight.

a) Journey to Damascus

As Mecca was unfit for agriculture, the locals would engage in commerce and train

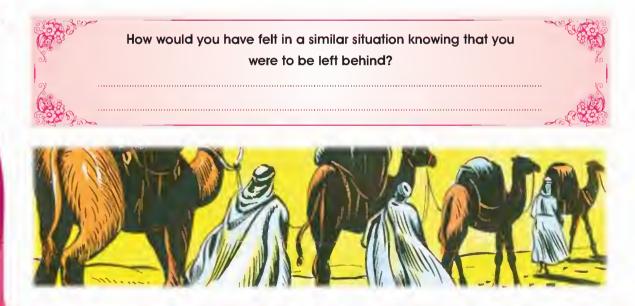
their children in the trade from a very young oge. With caravans, they would moke commercial trips to Damascus in summer and to Yemen in winter. Like other Meccons, Abu Tolib was also a caravan trader. Once, as he was departing as usual for Damascus, the Beloved Prophet —upon him blessings and peace-, then still a child, could not bear to separate from his uncle. But Abu Talib thought it would be better to leave him nonetheless in Mecca. The Prophet then began to shed tears of grief.

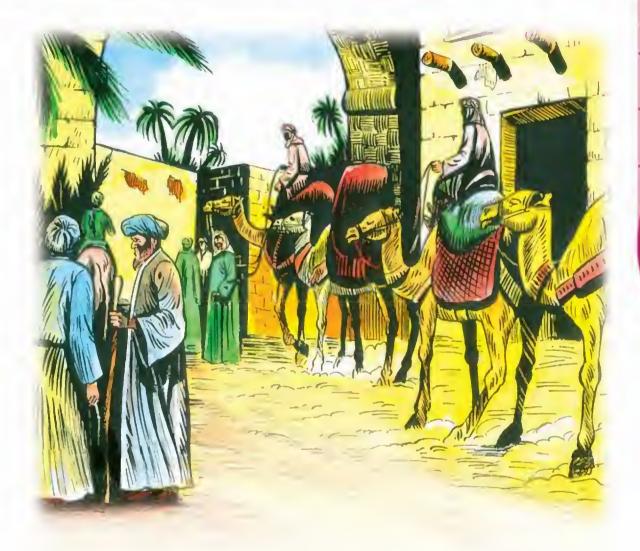


"Whot is wrong, dear? Are you crying because I am leaving you behind?" asked Abu Talib. The Beloved Prophet then held his camel by its bridles and said:

"Who are you leaving me with, uncle? I neither have a father nor a mother!"

Hearing these words mode Abu Talib emotional as he said:





"By Allah, I will take you with me; and from now on, we shall never be torn aport from eoch other!" The Beloved Prophet –upon him blessings and peace- was still twelve years old at the time. Ninety kilometers south of Domascus, there was a little town known as Busra, where there lived a Christian monk by the name of Bahirah. Although he never usually take much notice of the incoming coravans up until then, he greeted Abu Tolib's caravan and gave them a feast. From the sacred scriptures he had read, Bahirah had sensed from his face that the young Muhammad wos indeed the expected prophet. He spoke with him and asked many questions. The answers

he obtained convinced him all the more. He thought taking the young child to Damascus would prove dangerous for him; so he said to Abu Talib:

"This child is destined to be the lost prophet. There ore soothsayers among the Jews of Damascus that know the signs and the characteristics of the final prophet. If they recognize your nephew, they might harm him...So do not take him to Damascus!" Abu Talib then changed his mind about going to Damascus.

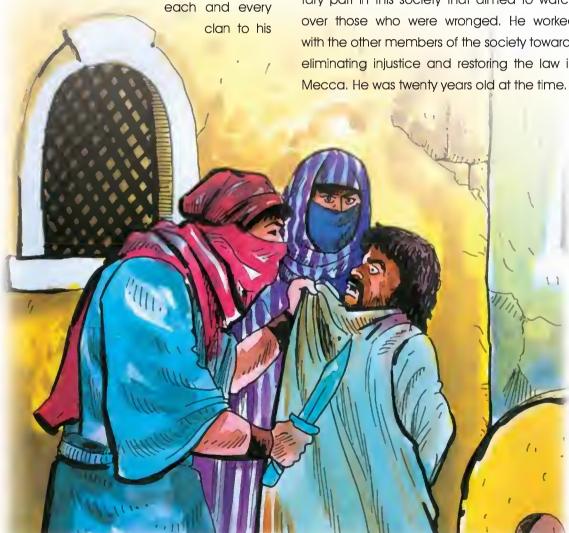
At the age of seventeen, the Beloved Prophet –upon him blessings and peace-joined his uncles Abbas and Zubayr on onother commercial trip to Yemen.

b) Joining the Hilfu'l-Fudul Society (The Society of those who Unite for the Good)

In those times, social peace in Mecca had all but gone. Theft and assault was running rife; there was no safety of life or property. It was so bad that even the incoming merchants into Mecca could not leave without having their belongings plundered.

As ibn Wail had confiscoted the entire belongings of Yemeni merchant and taken them away from his hands. In protest against the unjust treatment, the Yemeni merchant climbed atop Mount Abu Qubays and called aid. Hearing his plea, Zubayr, the uncle of the Blessed Prophet -upon him blessings and peace-summoned oll the leaders of Quraysh. Many of them ended up gathering at the house of Abdullah ibn Judan. They pledged to 'prevent injustice in Mecca on behalf of both the locals and foreigners'. Shortly afterwards, they managed to claim the belongings that ibn Wail hod confiscoted and restored them to the hands of the Yemeni merchant. They brought security to Mecca. This pledge came to be known os the Hilfu'l-Fudul.

The Blessed Prophet -upon him blessings and peace-joined his uncles and took voluntary part in this society that aimed to watch over those who were wronged. He worked with the other members of the society towards eliminating injustice and restoring the law in



c) Commitment to Trade

Like all Meccans, the Prophet –upon him blessings and peace- also took part in commercial activities with his uncle. There was never a time, either during his childhood or his youth that he failed to keep a promise or he lied. He never indulged in any kind of harmful behavior towards others. His wonderful conduct and honesty had thus become legendary. For that, he was known among the locals as al-Amin, the Trustworthy. Khadijah, one of the wealthy women of Quraysh, had also heard about his exceptional conduct. Offering some capital to the young man, whose moral integrity was envied by all, she proposed to be his partnerin-trade. Their commercial partnership was thus underway.

d) Marriage to Khadijah-Allah be well-pleased with her-

Khadijah, the daughter of Huwaylid, was an intelligent and noble woman. Approaching the age of forty, she was a beautiful lady respected by all. She had been widowed at a very young age. Though many notables of Quraysh wanted to marry her, she had declined all their requests. A wealthy woman, she earned her living by setting up business part-

nerships with merchants she could trust. Her nickname before Islam was *Tahirah*, meaning 'the pure'. After she became a Muslim, she came to be known as *Khadljatu'l-Kubra* or Khadljah the Great. She made great profits through her trade partnership with the Blessed Prophet –upon him blessings and peace-.

With blessings of the elders of both families, the Prophet and Khadijah got married. They established a happy and exemplary family. Khadijah showed how highly spirited and exceptional a woman she was. The Blessed Prophet —upon him blessings and peace- was very much fond of her. Khadijah was deeply attached to the Prophet —upon him blessings and peace-, with much love and respect. She became his biggest helper in the days of his prophethood, just as she was in the days preceding.

From this marriage, they had two sons and four daughters. In order, they were Qasim, Zaynab, Ruqiyyah, Fatimah and Abdullah. Qasim and Abdullah died at a very tender age. All their daughters grew to adulthood. But except for Fatimah, they all passed away before the Blessed Prophet —upon him blessings and peace-.

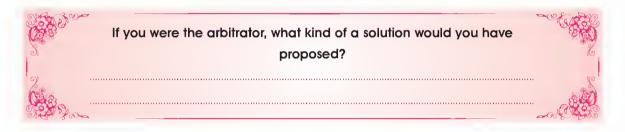


e) Arbitration in Kaabah (605)

Koabah, built by prophets Ibrohim and Ismail –upon them be peoce-, had become worn out over the long years from rain and flood woters. It needed repair. Quraysh decided to tear it down and built it anew. They collected the money and material needed. After the reconstruction was complete, time had now come to restore the Hajaru'l-Aswad, the Black Stone which the Arabs recognized even back then as having come from Paradise. But here, there erupted a major dispute; each clan of Quraysh wanted the honor of restoring the Stone exclusively to themselves. The dispute continued for exactly four days. By then, each clan was more than ready to put

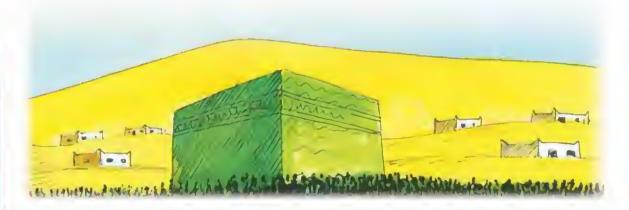
the others to sword if needed. Blood was about to be spilled when Abu Umayyah, the eldest man in Quraysh, suggested that they choose the first man to wolk through the outer gotes of the Kaabah as an arbitrator and follow his decision, whatever it may be. His suggestion wos accepted. Wolking through the gates shortly afterwards was none other than the noble Muhommad –upon him blessings ond peace. They were so hoppy that they exclaimed, 'al-Amin, al-Amin...We are content with whatever he decides!' When he come next to them, they informed him of the situation.

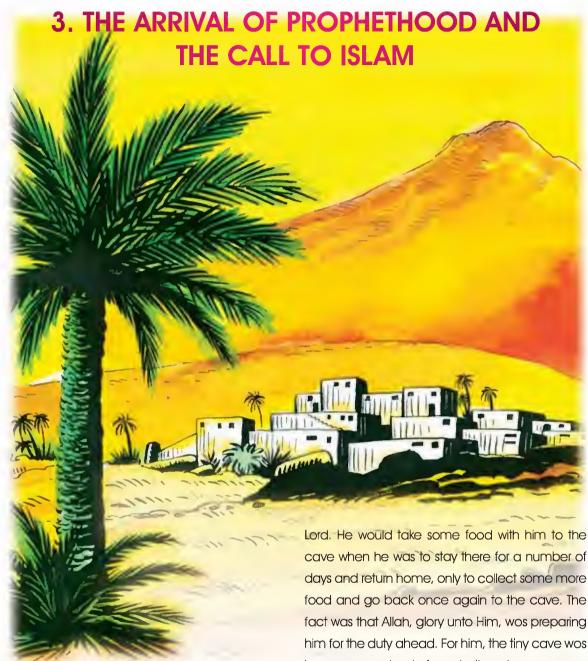
At such a delicate moment, the Beloved Prophet –upon him blessings and peace- displayed an acute and prudent judgment.



He then went ahead and placed the Stone on a stretched out cloth; and had each clan leader hold it by the sides of the cloth and carry it to its place. There, the Blessed Prophet –upon him blessings and peace- personally picked up the Stone and restored it to its usual spot. Everyone was delighted that the

dispute was resolved without blood. The fact that he had solved an intricate problem even the experienced clan leaders could not solve in a way that left everyone happy increased his reputotion and integrity among Quraysh all the more. He was thirty-five years old of the time.





The First Revelation and Prophethood (610)

Towards the age of forty, the Prophet -upon him blessings and peace-began feeling a desire in his heart for seclusion. At times, he would retreat to a cave in Mount Hira or the Mount of Light and remain there for days on end. He would occupy himself in worship, in the form of contemplating on the eternal power, glory and majesty of the

cave when he was to stay there for a number of days and return home, only to collect some more food and go back once again to the cave. The fact was that Allah, glory unto Him, was preparing him for the duty ahead. For him, the tiny cave was in a sense a school of prophethood.

Many an event of an extraordinary nature would take place in the cave. For example, the Prophet –upon him blessings and peace- would hear voices telling him that he was '...the Messenger of Allah'. But as soon os he would look around, there was never anyone to be found. Sometimes the dreams he saw would occur exactly as he had seen them. This state of affairs lasted for around six months.

On the Night of Qodr in Ramadhan, 610, as he sat, enshrouded in his mantle, contemplating in the cave, the Prophet —upon him blessings and peace-heard o voice calling out his name. He lifted his head and looked around; but he could not see anyone. Then suddenly, a light descended upon his surroundings. Unable to endure it, he fainted. When he came around to himself, he saw Jibril, the angel of revelotion, standing right in front of him.

"Read!" the angel commanded him.

"I do not know how to read", replied he. The Angel then embraced and squeezed him, to the point of leaving him all but powerless.

"Read!" the Jibril then repeated, after letting him go.

"I do not know how to read", the Prophet –upon him blessings and peace- replied once more.

The Angel embraced and tightly squeezed him once again. He then repeated the command; and after receiving the same response, he once again embraced and squeezed him and then recited onto him the revelation:

"Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is Most Honorable, Who taught by the pen. Taught man what he knew not." (al-Alaq, 1-5)

The Beloved Prophet –upon him blessings and peace- repeated these verses of the Quran after Jibril. Filled with anxiety and fear, he left the cave

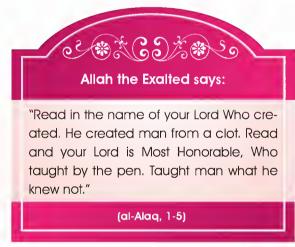
shortly afterwards to return home. As he walked, he heard a voice from the skies telling him:

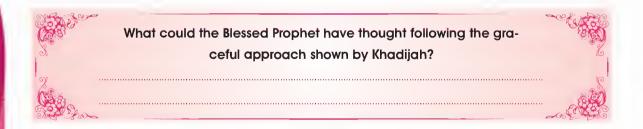
"Muhammad...You are the Messenger of Allah. And I am Jibril!" On lifting his head, he saw Jibril. He arrived home in fear.

"Cover me!" he urged his wife Khadijah. "Cover me!" After regaining his breath and calmness, he continued recounting what he had just seen to her. Then he said, anxiously:

"Who will believe me now, Khadijah?"

"Do not say that", Khadijah consoled. "I promise by Allah that He will never embarrass you; for you look after your relatives, help those who cannot help themselves and feed the poor. You protect the rights of orphans and treat your guests..." She then added:





"I trust that what has just happened is all good...and I believe in your prophethood!" Khadijah hence became the first person to believe in and support the Prophet of the Final Hour.

Revelation came to a temporory holt following this first revelation. However, after a while, the Blessed Prophet –upon him blessings and peace- once again sow the angel he had seen before. With fear and anxiety, he returned home and asked to be covered in sheets. Right at that moment, Jibril –upon him peace- revealed to him the following:

"O you who are wrapped up! Arise and warn! And Your Lord do exalt! And your garments do purify! And uncleanness do shun" (al-Muddaththir, 1-5)

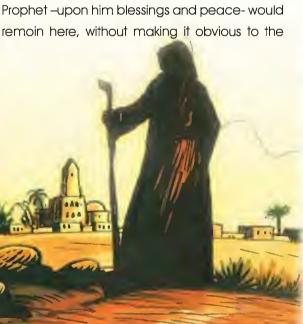
With the receiving of the revelation, the Blessed Prophet –upon him blessings and peace-arose. He explained everything that had just happened to Khadijah. She knew him very well. She had witnessed the integrity of his moral values and the purity of his lifestyle with her very own eyes. The first Muslims following Khadijah, who believed in the Prochet –upon him

blessings and peace-without any hesitation, were Abu Bakr, the Prophet's closest friend, Zayd, the Prophet's adopted son, Ali, his cousin and Othman –Allah be well-pleased with them all-.

The Beloved Prophet's Invitation of His Relatives to Islam (613-614)

The Blessed Prophet —upon him blessings and peace- knew very well that his coll to Islam would attract fierce opposition from the leaders of Mecca. For that reason, he conducted his call in secret during the first three years. If he were to call openly during these first few years and ask everyone to openly declare a change in faith, then the first Muslims, most of whom consisted of the poor and slaves, would have come face to face with Meccan tyranny and torture. Indeed, those Muslims who were somehow revealed as Muslims were subjected to many acts of cruelty.

After Argam ibn Abi'l-Argam became Muslim, the first Muslims began to secretly gather in his house during these first years. Daru'l-Argam, which means Argom's House, became the first school for educating Muslims. The Beloved Prophet –upon him blessings and peace-would remain here, without making it obvious to the





Allah the Exalted says:

"Perish the hands of Abu Lahab! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of Blazing Flame! His wife shall carry the (crackling) wood - As fuel!- A twisted rope of palm-leaf fiber round her (own) neck!"

(al-Masad, 1-5)

idolaters, and explain Islam to those who would come to him. There, he would recite and teoch the revelations of the Quran. Then they would all offer prayer in congregation.

At the end of the first three years of secrecy, Muslims had only reached thirty in number. Eventually, at the beginning of the fourth year, the Almighty commanded the Prophet to openly invite people to Islam. So the Blessed Prophet –upon him blessings and peace- begon colling people to Islam publicly; he was now frequently going to Kaabah to recite the revelations of the Quran to the Meccans.

Once Allah, glory unto Him, commanded the Blessed Prophet to "Warn your nearest of kin" (as-Shuara, 214), he gathered all his relatives near the Safa Hill and said:

"If I were to tell you that the enemy cavalry was staking out in the skirts of this mountain or in the valley over there, ready to launch a raid on us...would you believe me?"

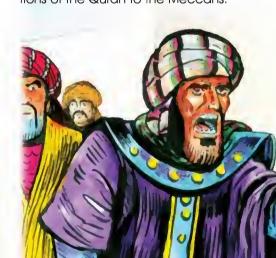
"Yes, we would", they all replied, confirming his trustworthiness. "For we have never, ever witnessed you lie...you do not lie and you are called *al-Amin* for a good reason!" Some even began to panic as they thought there was really a cavalry unit waiting behind the mountain. The Messenger of Allah –upon him blessings and peace-then continued:

"In that case, I inform you that there waits for us a fierce doy of punishment that will strike those who do not believe in Allah and worship him...I promise by Allah that there is no-one opart from Him, who is worthy of being worshipped. And I am the Messenger of Allah, sent by Him to you and to entire humankind..."

Abu Lahab was the fiercest to react. "Woe to you", he retorted. "Wos this why you called us here?" He then began insulting the Beloved Prophet –upon him blessings and peace-. The Quranic chapter al-Masad was revealed shortly ofter, about him and his wife, whose behav-

ior was like that of her husband. There, the Almighty protects His Messenger ond gives Abu Lahab the answer he deserves:

"Perish the hands of Abu Lahab! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of Blazing Flame! His wife shall carry the (crackling) wood - As fuel!- A twisted rope of palmleaf fiber round her (own) neck!" (al-Masad, 1-5)





The Beloved Prophet's Exceptional Appearance

The Blessed Prophet –upon him blessings and peace- was of medium height, closer to tall. He had a perfectly balanced stature and a well proportioned body. Having a wide chest and broad shoulders, there was also a seal of prophethood adorning the spot between his shoulder blades. His bones and joints were largish. He was of a pinkish white complexion, like a rose. Shiny like light, his skin was softer than silk. His graceful body was always clean, emitting a refreshing scent. Regardless of whether he had put on fragrance or not, his skin and sweat were more elegant than the most exquisite of fragrances. If one were to shake hands with him, his hands would be immersed all day in the Prophet's -upon him blessings and peace- elegant scent; it was as if roses had gotten their fragrance from him. If the Blessed Prophet -upon him blessings and peace- was to caress a child's head, one could immediately tell the child apart from others, due to his beautiful scent. Upon sweating, his skin would resemble a rose sprinkled with dew. He had a dense beard, which he would not allow to grow more than a handful. Upon his passing away, there were around twenty strands of grey hair on his hair and beard. His eyebrows were the shape of a crescent, with a fair distance separating both.

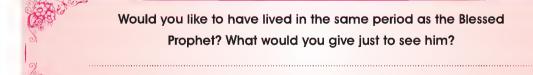
Located right between his eyebrows was a vein that would visibly swell, whenever the Blessed Prophet -upon him blessings and peace- got annoyed for something in the name of Truth. He would brush his pearl like teeth with *miswaq*, the frequent use of which he would always recommend. His black lashes were quite long. His eyes were stunningly big; entirely black where black, and entirely white where white. It was as if the hands of the Divine had garnished them with kohl in past eternity.



As exceptional as the perfection of his spiritual composition was the beauty of his physical appearance.

(Hakim, III, 10; Ibn Kathir, al-Bidayah, VI, 31-33)







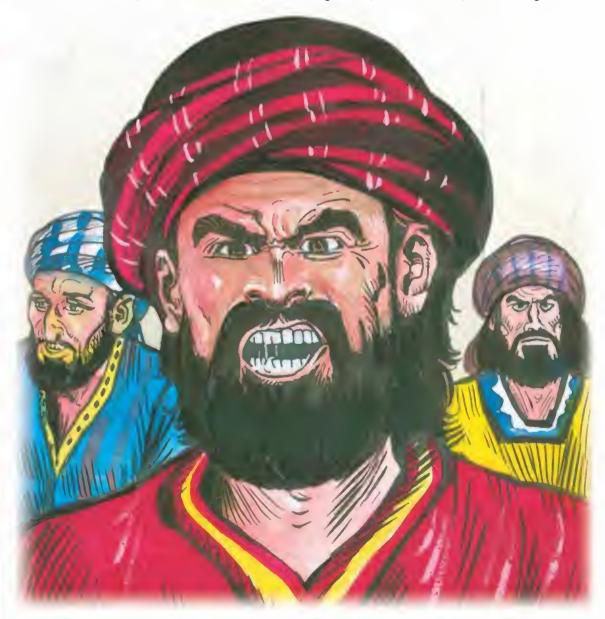
THE OPPRESSION OF THE IDOLATERS BEGINS

Islam was spreading in Mecca by the day; and the Meccan idolaters were terribly annoyed. People who had only until yesterday worshipped idols by their side had suddenly embroced a new religion. They were never going to sit there and do nothing about it. That their beliefs were false was not really important; they simply felt they had to hold on to the beliefs that had been passed onto them by their

parents and forefathers. For that reason, their violent treatment of Muslims, who were growing in number each day, increased with every passing moment.

a) Mockery and Insults

At first, the idolaters did not take much notice of the Blessed Prophet –upon him blessings and peace-, as they never imagined that



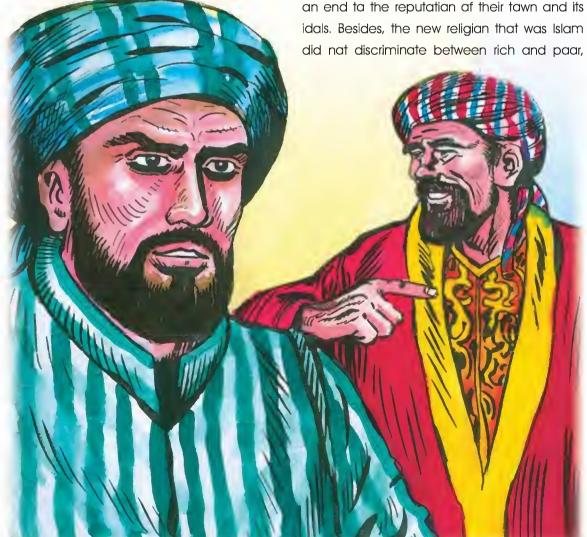
the Meccans would take him seriausly. Hence, they would belittle him and the small number af Muslims by his side, and mack him publicly.

The Holy Quran recounts their attitude in the fallowing:

"Surely they who are guilty used to laugh at those who believe. And when they passed by them, they winked at one another. And when they returned to their own followers they returned exulting. And when they saw them, they said: Most surely these are in error;" (al-Muttafffin, 29-32)

But the idalaters' attitude began to change for the warse as the Muslims began to graw in number. Their mackery turned to insults. They saw thase who believed in one God as threats to themselves. They feared that 'what if, one day, our own children and clase ones embrace Islam as well?' This thought alone was enough to increase their anger.

In addition, Mecca was the mast impartant religious capital af idalatry. This reputation braught with it a huge cammercial revenue far the leaders af Quraysh. Thausands wauld came each year to visit Kaabah and Mecca; and for Quraysh, that meant an enarmaus means af wealth. They thought if the *tawhid* of Islam was ta end up spreading acrass tawn, it wauld bring an end ta the reputation af their tawn and its idals. Besides, the new religion that was Islam did nat discriminate between rich and paar,



strong and weak, black and white, and upheld justice. It would become impossible for the idolaters to maintain their order of injustice, if the amount of Muslims were to continue to rise. The strong would no longer be able to seize the property of the weak. The rich would no longer be able to sell goods to incoming merchants at any excess price they liked. They would no longer be able to work their slaves in return for simply a loaf of bread.

The leaders of Quroysh therefore sow Islam as a threat to their own interests. And they used every means possible to prevent the spread of Islam and wipe it out.

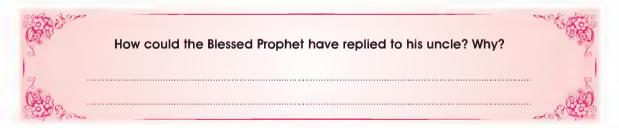
b) The Period of Torture

The idolaters of Quraysh were now in panic mode. Their mockery and insults could do nothing to turn Muslims away from Islam. Headed by Abu Jahl and Abu Sufyan, they decided to talk to Abu Talib. He could perhaps get his nephew to listen to him. So they approached him and said:

"Your nephew insults our idols, puts down our religion and portrays us as fools and our ancestors as deviont. Either he quits this or you withdraw your protection of him...Then we will show him how it's done!" Abu Talib calmed them down and assured them he would have a word with his nephew. On seeing the Blessed Prophet –upon him blessings and peace- some time ofterwards, he sat him down and said:

"Listen, son...It is not good to make enemies out of relotives. Continue what your religion commands you but do not insult their idols and call them deviant. Think of yourself...and think of me, too; ond do not give me a burden heavier than I can carry!"

Yet, the Beloved Prophet –upon him blessings and peace- was only fulfilling the commands of Him, Who had sent him as messenger; and only for the solvation of humanity.



He then went ahead and placed the Stone on a stretched out cloth; and had each clan leader hold it by the sides of the cloth and carry it to its place. There, the Blessed Prophet —upon him blessings and peace—personally picked up the Stone ond restored it to its usual spot. Everyone was delighted that the dispute was resolved without blood. The fact that he had solved an intricate problem even the experienced clan leaders could not solve in a way that left everyone happy increased his reputa-

tion and integrity among Quraysh all the more. He was thirty-five years old at the time.

The Blessed Prophet –upon him blessings and peace- replied:

"Uncle...I promise by Allah that even if they were to place the sun in my right hand and the moon in my left, I would still not turn back from this call".

Abu Talib loved his nephew dearly. Seeing how resolute his nephew was brought out the

love in him, as he assured him that he would ga an pratecting him na matter what.

When they realized their efforts of persuading Abu Talib was fruitless, the idalaters this time came directly to the Blessed Praphet –upon him blessings and peace- and said:

"Yau are a nable man af hanar, Muhammad. But you have done something no other man has dane to us befare...Yau have brought dispute in our ranks; we have became enemies af ane another. If your intention is to become

rich, we will make you the richest man af our tribe. If you want leadership, we will make you our leader. If it is wamen you're after, we will wed you to the most beautiful wamen of Quraysh.

If you are bewitched, we will have you treated. We will da anything you ask af us...just guit this busi-

ness and do not meddle with our order."

"I want nathing af what yau just said", replied the Blessed Prophet —upon him blessings and peace-. "My Lard has sent me as a messenger and has given me the Baak. I am all but canveying the revelations of my Lard to you. If you accept them, you will be happy bath in this life and in the Hereafter. But if you reject, I will wait until the Almighty decides of the matter between us. Quit warshipping idals and warship Allah alane..."

All their effarts af turning the Blessed Praphet –upan him blessings and peace- away fram his duty had praven vain. All the reputable negatiatars they sent returned empty handed. Sa they began resarting to physical violence. But they anly had power over the poor and defenseless Muslims. They began brutally and ruthlessly tarturing them. Amang these Muslims were Abu Fuhayqah, Habbab, Bilal, Suhayb, Ammar, Yasir and Sumayyah –Allah be well-pleased with them all-. Their methods of tarture included

dragging them with rapes tired to their feet over scarching hat peb-

bles and sand,
lying them an
fiery hat charcaal and tearing their limbs ta
pieces. Bilal, wha

was a slave, wauld be made by his master Um-

ayyah ibn Khalaf aver burning hat sand every day, far haurs an end. He was tartured far na other reasan than saying, 'Allah is One'. But even during the mast painful stages af tarture, Bilal wauld repeat the same wards. Sumayyah was martyred whilst trying ta pratect her husband.

What kind of a solution would you have thought of to save yourself from this torture and oppression? Why?



The idolaters were seeing red. They would not shy away from insulting and even physically assaulting the Beloved Prophet –upon him blessings and peace- when they saw the slightest opportunity. They would sprinkle thorns on the streets he would walk pass, throw dirt on him and smear dirt and blood on his door. On one occasion, as the Blessed Prophet –upon him blessings and peace- was offering prayer by Kaabah, Uqbah ibn Abu Muayt made a

move to strangle him, only to be shrugged off by Abu Bakr. Again, while he was offering prayer by Kaabah, the same Uqbah, encouraged by Abu Jahl, grabbed the entrails of a freshly sacrificed camel and threw them on the Blessed Prophet –upon him blessings and peace- just as he had placed his head down to prostrate. In short, the Meccan attitude had become unbearable and Mecca unlivable.





THE ROAD TO RESCUE: MIGRATION TO ABYSSINIA

As a last resort, the Blessed Prophet –upon him blessings and peace- gove Muslim permission to migrate to Abyssinia.

The first envoy of immigrants consisting of 12 men and 4 women secretly left Mecca and met up on the shore of the Red Sea. From there, they sailed across to Abyssinia aboord a ship they rented. Among them were notable Companions like Othman, his wife Ruqayyah, Zubayr ibn Awwam, Abdurrahmon ibn Awf and Abdullah ibn Masud –Allah be well-pleased with them all-.

Three months later, a rumor spread that the entire Meccans had embroced Islam. The unfounded rumor reached all the woy to Abyssinia. Acting on what they heard, the first batch of migrants returned to Mecca. Though once they reached Mecca, they were left in utter disap-

pointment: the idolaters had increased their torture and oppression.

This time, 90 Companions, made up of 77 men and 13 women, set out to Abyssinia once again. Heading the envoy during this second migration was Jafar Tayyar, the elder brother of Ali –Allah be well-pleased with them-.

For the idolaters, it still was not enough that the Muslims had left Mecca; for this time, they began fearing that Islam might spread across other countries despite all their efforts of preventing it. So with precious gifts, they sent Amr ibn As and Abdullah ibn Abi Rabia as delegates to Ashama, the Negus of Abyssinio, to negotiate the return of the Muslims.

A wise and compassionate man, in order to get to the bottom of the matter, the Negus



faced the Qurayshi delegates with the Muslims in his presence.

"Quraysh has sent an envoy to take you back to Mecca", he said.

"Ask them, your majesty. Are we slaves, that they would want to take us back to Mecca?" Jofar requested.

The Negus eyed Amr ibn As for a response.

"No, they are all free", Amr responded.

The debate continued as follows:

"Ask them! Are we indebted to them that they want us returned?"

"No, they don't owe anything to anyone."

"Ask them. Are we murderers that they call us for trial?"

"No, that is not the case!"

"Then for whot do they wont us returned?"

Amr explained:

"...For they have abandoned the religion of their ancestors! They insult our idols! They have corrupted the faith of our youth! They have split our community! Mecca now stonds divided into two!"

The Negus then interrupted to pose Jofar –Allah be well-pleased with him- a question:

"Since you occept neither the religion of your ancestors nor mine, what kind of a religion is that which you accept?"

Jafar Tayyar –Allah be well-pleased with him-began to speak:

"Your majesty! We were an ignorant bunch. We used to worship idols made of wood thinking they are gods. We used to eat carrion and bury our daughters alive. We were gamblers, indulgers in usury. We fornicated and saw no harm in seeing a woman engoge in relations with numerous men. Neither did we know anything of the rights of our relatives, nor did we recognize the rights of neighbors. The strong used to oppress the weak, while the rich lived off the poor. We knew nothing of justice!

Then Allah the Almighty showed mercy on us and willed our recovery, and sent a Prophet from among us, from a noble line and a virtuous tribe. We had already known him as the Trusted. He called us to the oneness of Allah. He taught us how to worship Him. He soved us from the idols of our ancestors. He warded off all evil from us. He banned the shedding of blood, usury, lying and the misuse of orphans' perties. He constantly taught us what e advised us righteousness, to keep

properties. He constantly taught us what is good. He advised us righteousness, to keep our word, to treat neighbors and relatives with kindness and to protect the honor of women and the lives of our daughters. He soved us from savagery and taught us how to be humane. So we believed him and now we walk on his path. For that very reoson we have earned the hostility of the Quraysh. We were tortured. When the suffering became unbearable, and since we did not want to leave our religion either, we asked

permission of our Prophet -upon him blessings and peace-, and favoring you over other kings we came to your lond. We assumed we would not be oppressed here and so we took shelter in your protection."

And in relation to Isa and Maryam –upon them be peace-, Jafar recited the following from the Quran:

"And she came to her people with him, carrying him (with her). They said: O Maryam! surely you have done a strange thing. O sister of Haroun! your father was not a bad man, nor, was your mother an unchaste woman. But

she pointed to him. They said: How should we speak to one who was a child in the cradle? He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet; And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live. And dutiful to my mother, and He has not made me insolent, unblessed. And peace on me on the day I was born, and on the day I die, and on the day I am raised to life. Such is Isa, son of Maryam; (this is) the saying of truth about which they dispute." (Maryam, 27-34)



"I swear in the name of God, that these words are from the same source of what has been revealed to Moses and Jesus Christ" the Negus said. Then turning to the Meccan envoy he stated:

"I will never return these migrants to you!"

The next day, the Meccans were again at the court of the Negus.

"Your majesty! They speak harshly of Jesus Christ. Call them if you like and heor it with your own ears!"

The Negus sent for the Muslims ond asked them what they thought of Jesus Christ.

Jofar -Allah be well-pleased with himsoid:

"About Jesus Christ, we only say what the Almighty has revealed in the Quran." He then recited the verse, "Isa son of Maryam is only a messenger of Allah and His Word which He communicated to Maryam and a spirit from Him..." (an-Nisa, 171)

Grabbing a twig off the ground, the Negus then remarked:

"I swear in the name of God, that the difference between what you say and the truth of Jesus Christ is no greater than this twig! I bear witness that that man is a true prophet. Jesus had spoken of his coming!"

He then turned to the Meccan envoy and stated, "I do not the need presents from people who reject their prophet!" After that day, Muslims continued living in peace in Abyssinia. Some of them migrated to Medina right after the Hegiro. Another group remained until the Peace of Hudaybiyah. The final sixteen headed by Jafar –Allah be well-pleased with him-arrived in Medino during the fall of Khaybar.

HAMZA AND OMAR-ALLAH BE WELL-PLEASED WITH THEM- ACCEPT ISLAM

Hamza was one of the uncles of the Blessed Prophet -upon him blessings and peace- and, at the same time, his foster brother through Suwavbah. The Blessed Prophet was sitting near the Safa Hill when one day Abu Jahl came and hurled insults at him. The Prophet –upon him blessings and peace- did not respond. Meanwhile that day, Hamza was returning from one of his hunting expeditions. A female slave informed him of what had just happened. Hamza was not a Muslim at the time; but he loved his nephew more than anyone else and he could not bear the thought of him being insulted. So without heading home, he went straight to Kaabah, where the leaders of Quraysh were gathered. "Was it you who threw insults at my nephew?" he exclaimed the moment he came eye to eye with Abu Jahl and struck his head with his bow. Though blood was gushing from his head, Abu Jahl did not say a word as he feared that Hamza would react by becoming Muslim. Having now taken revenge from Abu Jahl, Hamza went straight to the Blessed Prophet -upon him blessings and peace- to console him. But the Prophet –upon him blessings and peacesaid that true consolation would only come if he were to accept Islam. Hamza then became Muslim on the spot.

As he was a man of exceptional strength and courage, Hamza's embracing of Islam gave Muslims joy, while it sent the idolaters to despair. To discuss the matter, the leaders of Quraysh gathered. Abu Jahl said:

"There is no other way than to kill Muhammad! Let's award the person willing to do it with tens of camels and loads of gold!"

Omar stood and said, "Only Omar can see to this task!" Amid ovations, Omar rushed out-

side; and donning his weaponry, began pacing through the streets. On the way, he was intercepted by Nuaym.

"Where are you going, Omar?" he asked.

"To kill Muhammad...who has sowed discord among Arabs!" he replied angrily.

"It is a lose-lose situation, Omar" replied Nuaym. "Muslims blanket him; they will not let you get anywhere near him. Say you did somehow manage to kill him, the Hashim clan will not let you live!"

Omar became furious. "Have you become one of them, too?" he snapped.

"Look at your own family first" responded Nuaym. "Your sister Fatimah and your brotherin-law Said have already become Muslim!"

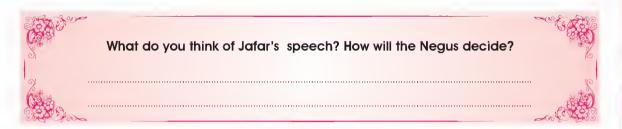
Omar saw no chance in that. But to clear his doubts, he changed his direction and arrived at his sister's house a short time later. In the meantime, they were reciting some Quran. Omar heard it all too clearly. He started banging on the door, almost breaking it. Suddenly seeing Omar through the window, the people who were inside at the time began to panic. They knew how fierce Omar was against Islam. So they quickly hid the scrolls of the Quran and opened the door.

"What was it that you were reading?" Omar shouted.

"Nothing", replied his brother-in-law.

"So it is true what I hear", remarked Omar before plunging into Said. Though his sister tried to interfere, she soon fell to the ground with the force of a heavy slap that left her face in blood. It was then that she spoke out. "Fear Allah", she exclaimed. 'My husband and I have become Muslims. We are proud of that and we do not fear you. We will not turn back from our religion even if you were to kill us!"

Omor was suddenly shoken by the courogeous words of Fatimah and the sight of her bloodied face. His heart begon to soften, as he sot down, as if to show regret over what he had just done.



"Bring me what you were just reading', he then said with a soft tone. Fatimah honded her the page of the Quran. It was the first verses of the chapters Taha and al-Hadid. With great interest, Omar began to read:

"Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise. His is the kingdom of the heavens and the earth; He gives life and causes death; and He has power over all things. He is the First and the Last and the Ascendant (over all) and the Knower of hidden things, and He is Cognizant of all things." (al-Hadid, 1-3)

Omar began to ponder on reading these words. Their deep meaning and beauty had a great impact on his heart. "Everything in the heavens and the earth belong to Allah...our idols have nothing", he thought. Moments later, he said:

"Take me to the Messenger of Allah –upon him blessings and peace-."

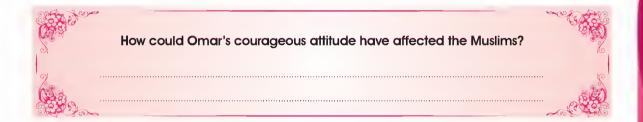
The Blessed Prophet –upon him blessings and peace- was at Arqam's house at the time. Seeing Omar armed and walking towards the house, Muslims prepored themselves to take guard. Hamza –Allah be well-pleased with himremarked, "There is no need to panic...If he is after goodness, so be it. But if he is come for evil, he will soon see!"

Two Companions grabbed Omar by his arms and brought him to the Blessed Prophet –upon him blessings and peace-. Omar then knelt before the Prophet –upon him blessings and peace-and became Muslim. The Componions who were present rejoiced, "Allah-u Akbor".

"How many ore we?' asked Omar.

"Including you, forty", they replied.

"Whot are we waiting for then? Let's head out to Kaabah!"



So the Muslims headed towards Kaabah altogether. In the meantime, the idolaters of Quraysh were onxiously woiting for some news. Seeing the Muslims coming their way towards Kaabah, they remarked:

"It seems Omar has taken them all prisoner!" Yet, on seeing them Omar stated:

"Mark my words. Omar, the son of Khattab, is now a Muslim!" The Quravshis were baffled. Hastily, each of them walked off. For the first time, Muslims prayed in congregation at Kaabah.

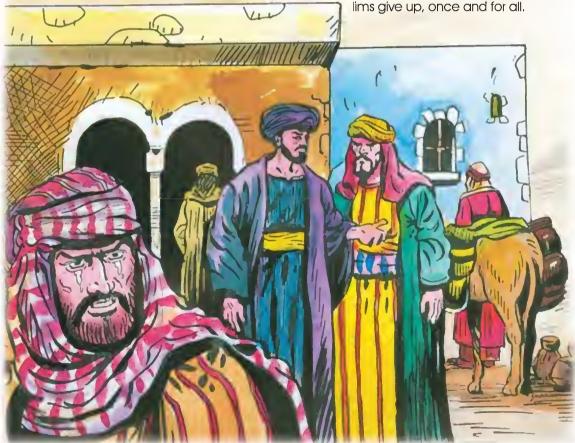
After Hamza and Omar accepted Islam, the religion began to spread quicker. When in the previous six years the number of Muslims had only reached 40, they were to pass 300 in a year's time.

THE RUTHLESS BOYCOTT

The Meccan idolaters were doing everything they could to extinguish the light of Islam. They would try every kind of mockery, insult and torture thinkable. But their efforts only served to increose the number of Muslims by each passing day.

It was the seventh year of prophethood. The Meccan leaders, the enemies of Islom, were helpless. All the measures they had taken up until then had proven useless. Headed by Abu Jahl, forty men convened, once again. They now had to do something that would make the Mus-

lims give up, once and for all.





The tyrants finally decided to wage a boycott which they hoped would bring the Muslims down to their knees to the point they would surrender the Blessed Prophet –upon him blessings and peace- to them. They made a pact that:

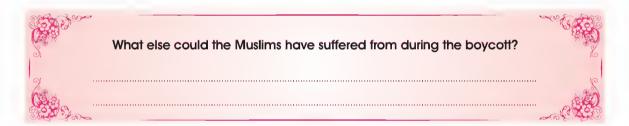
- They would not trade with Muslims in any way whatsoever,
- b. They would not marry them,
- c. They would not interact with them even if it be their relatives and kindred,
- They would not help them and sever all social and humanitarian ties.

They then had the pact written, sealed and hung upon the wall of Kaabah, wrapped in a piece of cloth. They immediately and uncompromisingly began the boycott. While one uncle of the Prophet –upon him blessings and

peace-, Abu Lahab, sided with the idolaters, the other Abu Talib remained steadfast by the side of the Muslims; even though he was not a Muslim himself.

a) Moving Scenes

Muslims suffered enormously throughout the three years in which they were subjected to the boycott. Because they could not buy or even find anything to eat, they would at times even eat leaves. Many children died from starvation. Day and night, the heartless Abu Jahl would patrol the Muslim neighbourhood, and prevent anyone from secretly carrying food inside. Except for courageous figures like Hamza and Omar, nobody could go to the market to buy stuff. Saad ibn Abi Waqqas had once soaked a piece of leather he found; and after roasting it, he ate it.



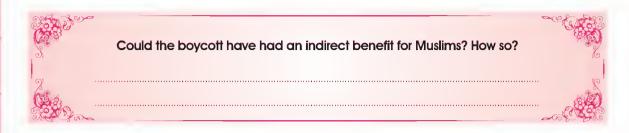
b) Divine Aid and the End of the Boycott

The plight of Muslims became so terrible that some of the more considerate idolaters began to feel uneasy. A few right-minded men like Hisham ibn Amr, Zuhayr ibn Umayyah and Mutim ibn Adiyy vowed to put an end to the boycott. With that in mind, they went to Kaabah, where Zuhayr stood and said to the waiting crowd:

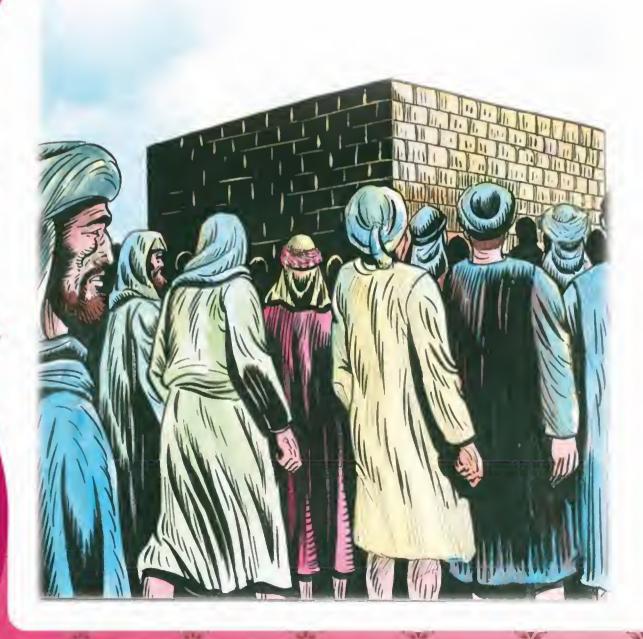
"What we are doing, Quraysh, is inhumane. It is not right to let the Hashim Clan starve when we make the most of all the blessings of earth. We must put an end to this now! And I swear

that I will not move until this pact of cruelty is torn to pieces!" Although Abu Jahl did his best to hush Zuhayr, he failed as he already had the crowd in his back.

In fact, the Blessed Prophet –upon him blessings and peace- had already informed people of the news that the pact had been consumed by maggots. The news spread like lightning in Mecca. When the idolaters did in fact make a move to grab the leaf on which the pact had been written, they saw that it had all but been consumed by maggots. Muslims were hence delivered from this terrible boycott.



The pain and the suffering endured during the three years of boycott served to strengthen Muslim faith and solidarity. And the idolaters, as always, earned nothing but defeat.



QUESTIONS



How much have I learned?



1.	How was the belief of Arabs before Islam?
2.	What kind of lessons can we take from the Elephant Incident, which took place 52 days before the birth of the Bleoved Prophet –upon him blessings and peace-?
3.	What were the reasons of warfare waged between Arab tribes prior to Islam?
4.	In which lunar month and day was the Blessed Prophet –upon him blessings and peace- born?
5.	Which nickname had the Meccans given the Blessed Prophet –upon him blessings and peace-? What did it mean?
6.	Who did the Beloved Prophet –upon him blessings and peace- first tell the news of his prophet-hood? Why?
7.	What lessons can we draw from the Arbitration of Kaabah?
8.	What were the reasons that the Blessed Prophet –upon him blessings and peace- called people to Islam in secret at the beginning?

9.	Where and when did Jibril –upon him peace- bring the first revelation to the Beloved Prophet –upon him blessings and peace-?
10.	What was the event that led to Hamza –Allah be well-pleased with him- embracing Islam?
11.	What influence did Omar's –Allah be well-pleased with him- acceptance of Islam have on the spread of the religion?
12.	What did the idolaters resort to in trying to stop the Blessed Prophet –upon him blessings and peace- from calling people to Islam?
13.	What did the Blessed Prophet –upon him blessings and peace- look like?
14.	What would have happened had the Muslims not resisted against the boycott?
15.	What was the event that led to the lifting of the boycott?



What is the Correct Answer?



- 1) Which of the religious groups below did not exist in Arabia before Islam?
 - A) Idolaters
- B) Jews
- C) Christians
- D) Hindus
- 2) Which clan did Abdullah, the father of the Blessed Prophet, belong to?
 - A) Buwayh
- B) Sharaf
- C) Hashim
- D) Zuhrah
- 3) Who was the Prophet's –upon him blessings and peace- foster-sister?
 - A) Sumayyah
- B) Shayma
- C) Aisha
- D) Fatimah
- 4) Which of the Prophet's children below passed away after him?
 - A) Fatima
- B) Ruaavvah
- C) Qasim
- D) Umm Kulthum
- 5) Who below was not one of the Companions subjected to torture in the Meccan Period?
 - A) Habbab
- B) Bilal
- C) Yasir and Family
- D) Abu Hurayrah
- 6) Which Companion was the first to become Muslim after Khadijah and was also the closest friend of the Blessed Prophet –upon him blessings and peace-?
 - A) Omar
- B) Abu Bakr
- C) Othman
- D) Ali
- 7) How many years did calling to Islam in secret last?
 - A) 2
- B) 4
- C) 3
- D) 5

- 8) Who was the Prophet's –upon him blessings and peace- uncle and foster-brother?
 - A) Hamza
- B) Abu Talib
- C) Zubayr
- D) Abu Lahab
- 9) Which idolater deservedly got struck across the head by Hamza, after having insulted the Blessed Prophet –upon him blessings and peace-?
 - A) Abu Sufyan
- B) Abu Jahl
- C) Abu Talib
- D) Abu Muayt
- 10) Which month below is not one of the haram months?
 - A) Dhilqadah
- B) Dhilhijjah
- C) Muharram
- D) Ramadan
- 11) Where was the destination of the first migration?
 - A) Taif
- B) Medina
- C) Abyssinia
- D) Syria
- 12) The idolaters took certain measures once they decided to go ahead with the boycott. Which measure below was not one of them?
 - A) There was to be no trade with Muslims.
 - B) There was to be no marriage with any Muslim.
 - C) Prophet Muhammad was to be set upon and murdered by one person from each clan.
 - There was to be no interaction with Muslims, even if they be friends or relatives.

- 13) Which factor below had no impact on Mecca being an important town prior to Islam?
 - A) Its centrality in trade.
 - B) It being the capital of idol worshipping.
 - C) It attracting various visitors from across Arabia.
 - D) It being the place where the Blessed Prophet –upon him blessings and peacewas given the duty of prophethood.
- 14) Which below cannot be the reason as to why Meccans used to hire foster-mothers for their newborns?
 - A) So that they could grow healthier.
 - B) So that they could learn to speak Arabic in its most eloquent form.
 - Because it was difficult to look after their own children.
 - D) Because the climate of Mecca was unsuitable for children.
- 15) Which below was the reason Abu Talib was loved and respected by his peers?
 - A) He was the Prophet's uncle.
 - B) He was rich.
 - C) He was intelligent, generous and noble.
 - D) He was the governor of Mecca.
- 16) Which below was not one of the results of the Blessed Prophet's –upon him blessings and peace- arbitration in Mecca?
 - A) The dispute was resolved without blood.
 - B) The dispute was resolved in a way that made all the parties involved happy.
 - C) The Meccans ended up believing in the truth of the Prophet's prophethood.
 - The Prophet's reputation and dependability increased in the sight of Meccans.

- 17) Khadijah consoled the Messenger of Allah –upon him blessings and peace- with the words, "I promise by Allah that He will never embarrass you; for you look after your relatives, help those who cannot help themselves and feed the poor. You protect the rights of orphans and treat your guests..." Which below cannot be understood from this paragraph?
 - A) Khadijah believes in the Blessed Prophet.
 - B) Allah, glory unto Him, always helps the Blessed Prophet.
 - C) The Blessed Prophet never used to show favoritism to anyone, rich or poor.
 - D) The Blessed Prophet loved the orphans and the stray.
- 18) What below was the reason behind Meccan cruelty towards Muslims?
 - A) Muslims were forcing them to accept Islam.
 - B) Muslims were trying to change the beliefs their ancestors had passed on to them.
 - C) Muslims were implementing a boycott against them.
 - D) Muslims were considering themselves superior to them.

- 19) The idolaters of Mecca did everything they could to stop Islam. Which of the below cannot be cited among the measures the idolaters took?
 - A) Mocking, insulting and torturing Muslims.
 - B) Attempts to talk the Blessed Prophet –upon him blessings and peace- out of the mission.
 - C) Implementing a boycott against Muslims.
 - D) Attempting to assassinate Omar.

- 20) Which of the below is not an expression used in the history of Islam to underline the importance of Cave Hira?
 - A) The place where the Almighty prepared His Messenger for the duty of prophethood.
 - B) The place where the Blessed Prophet used to go to contemplate, by himself, for days.
 - C) The sacred place where the first revelation came.
 - D) The cave the Blessed Prophet would visit, time and again, whilst shepherding.

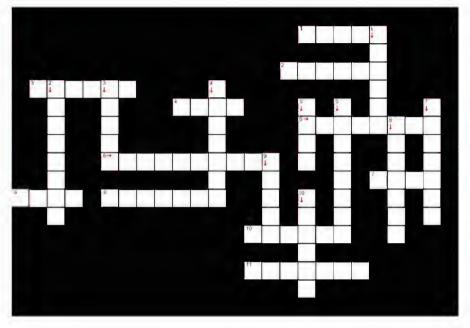






Find the Names







From Left to Right:

- 1. The capital of idolatry before Islam.
- 2. The Prophet's –upon him blessings and peacemother.
- The chapter of the Quran revealed in relation to Abu Lahab.
- 4. The first word Jibril said to the Prophet –upon him blessings and peace-.
- 5. The Prophet's –upon him blessings and peaceidolatrous uncle.
- The first center of Muslim education and training.
- 7. The cave where the first revelation came.
- 8. The fortieth Muslim.
- 9. The Christian priest of the town of Busrah.
- 10. The first building constructed on Earth for worshipping to Allah, glory unto Him.
- 11. The last child of the Prophet –upon him blessings and peace- to pass away.

From Top to Bottom

- The Negus of Abyssinia who supported the migrating Muslims.
- 2. The Prophet's -upon him blessings and peacefather.
- 3. One of the Prophet's –upon him blessings and peace- names as mentioned in the Quran.
- Khadijah's nickname before she became Muslim.
- 5. The Prophet's –upon him blessings and peaceadopted son.
- 6. The woman martyred while defending her husband.
- 7. The Prophet's –upon him blessings and peaceclosest friend.
- 8. The Prophet's –upon him blessings and peacefoster mother.
- 9. An important town in the region of Hejaz.
- 10. The archangel who brought the Divine revelation to the Prophet –upon him blessings and peace-.







The Manners that Make One a Good Muslim



ADAB



- Manners and Etiquette
- Personal Hygiene
- Manners in the Toilet
- Manners in the Bathroom





HE COULD NOT LOOK AT HIM IN THE FACE

The Blessed Prophet –upon him blessings and peace- was a calm, understanding and saciable child. Even grawnups wauld admire the way he would himself speak like a grownup and his polite manners. He had never argued with ar broken anyane's heart even as a child. There had never been a single mament where he abandoned his palite manners.

He was an arphan; and thraughaut his life, he showed utmast care to orphans, the brakenwinged birds af the cammunity. He taak care af their needs and saw them as ane af his awn. He was left on his awn at a very early age; and thraughaut his life, he laaked after the lanely, never eating until they were fed and never wearing anything until they were clathed. His dear mather

was widawed at a very yaung

age; and since he knew very well the hardships widaws underga, he pratected them everywhere he went and became their guardian angel.

The Belaved Prophet –upan him blessings and peace- had an extremely sensitive heart. He wauld recagnize the brakenhearted fram their faces and identify the hurt and the outcast fram their laaks. Amang his Campanians were a variety af peaple: rich and paar, black and white, free and slave, wise and naive...

One day Abu Dharr al-Ghifari, a white man, let his anger get the better of him and called Bilal al-Habashi, the belaved Companion and the muadhahin af the Blessed Praphet —upan him blessings and peace- 'the san of a black lady'. Bilal was extremely hurt and heartbroken; how cauld his Muslim brother say samething like that, when he wauld da anything far him? Abu Dharr was lang regretful of the unfortunate words he let spill fram his mauth. But what had already happened.



Befare lang, the Blessed Praphet –upan him blessings and peace- heard about the incident. He immediately called Abu Dharr next ta him.

"Did yau, Abu Dharr, really say these wards to vaur brother Bilal?"

Abu Dharr kept silent. He cauld nat even lift his head and laak at the Blessed Praphet –upan him blessings and peace- in the face. He simply cauld nat say a ward. With a serious expression, the Praphet –upon him blessings and peace- said:

"Yau truly carry traces af ignarance!"

Abu Dharr was guttered. As he left the presence of the Prophet –upon him blessings and peace-, he cauld anly think af apalagizing to Bilal and mending his broken heart. So he went to his hause and knacked an the daar. The mament Bilal appeared before the daar, he saw that the white Abu Dharr, who had insulted him for being black, had placed his face an the threshold.

"Get up, Abu Dharr", he said. "People step an that. Da nat place yaur clean face an it". Abu Dharr replied in tears:

"I will not lift my face, Bilal, until yau step an my face...until yau put me dawn like I did ta yau!"

"Could a Muslim belittle his brother, Abu Dharr?" said Bilal. "Came an naw, get up. I have lang fargiven yau!"

With the camfart af being fargiven far samething he accidentally said, Abu Dharr lifted his head and hugged his brother Bilal. (Based on Bukhari, Nafaqat, 1; Muslim, Zuhd, 41-42 and Bukhari, Iman, 22, Itq 15; Muslim, Ayman 40)

The Blessed Praphet –upan him blessings and peace-, wha is the mast perfect example far us, never said a foul or rude word in his entire life.



Our belaved Praphet says:

"On the Day of Judgment, there will never be anything to weigh heavier on the scales of a believer than good marals. Allah the Almighty hates those who act in an ugly manner and say rude and faul wards."

(Tirmidhi, Birr, 62)



2 # CO / # 50

Allah the Exalted says

"Thus it is due to mercy from Allah that yau deal with them gently, and had yau been rough, hard hearted, they would certainly have dispersed from around you"

(Al-i Imran, 159)



1. WHAT ARE MANNERS?

Alloh, glory unto Him, created us in the best appearance, with a pure heart. He has placed in us an advanced intellect and a delicate conscience. He placed us in the trust of our parents so that they can educate us to be good and ethical human beings. Allah, glory unto him, has furthermore sent prophets and books and through them invites us to His Paradise. He wants us to return to Paradise, to the purest and most exceptional form of life, in a way that is worthy of that purity. He expects us to be delicate and sensitive Muslims with good manners.

After true faith, deeds of worship offered purely for the sake of the Almighty ond observing what is permissible and impermissible, there come the principles of morality commonded by the Lord. There are further points of sensitivity and elegonce within these general moral principles which we call manners. Displaying these sensitivities to other members of society is necessary for social coexistence.

Manners are exceptionally important in the Islamic civilization; for the principles of 'loving the created for the sake of the Creator (to love each being created by Alloh, glory unto Him, for

the reason that each is a unique work of His art) and 'looking onto creation with the gaze of the Lord' (to value each created being as they are valued by the Lord Himself) have been strongly impressed onto our hearts and minds.

Mawlana Rumi describes just how important manners are for us:

"Manners are what separate human beings from animals. Open your eyes and see: All of the Lord's words and eoch verse of the Quron provide exploin nothing but manners. The greatest wealth man can have are knowledge and manners. Manners never grow old, decay or perish!"

A poet says:

Manners...a God-given crown, Wear it lest in troubles you drown

Some further words of wisdom regarding manners are:

"Let your words be sweet and elegant. A rude man is like a wild dog that gets stoned by everyone.

"A man without manners is nothing short of a donkey...even if he be knowledgeable."

Who would not Want to Wear the Crown of Manners and Be Loved by All?

There are many forms of sensitive and wonderful behavior we have learnt from our parents, grandparents and environment since the day we were born. For example, not to put our feet up and lie down next to our fathers, not to speak until our elders have completed their sentences, not to enter our parents' room without permission, to be understanding and lenient towards our younger siblings, and so forth. These are called etiquette.

2. PERSONAL HYGIENE

Allah, glory unto Him, is clean and loves those who are clean.

Our Lord hos creoted His servants as clean as they can ever be. When a baby is born, everyone desires to take the baby in their arms, kiss and smell him. Mon is born into the world with purity and innocence; for he has been created pure, both physically and spiritually. And as human beings, we must therefore protect that state of spiritual and physical purity. The Beloved Prophet –upon him blessings and peace- informs us of this need when he says:

"Surely Allah is good and beautiful; and He loves that which is good and beautiful. He is clean and loves cleanliness." (Tirmidhi, Adab, 41) and "Cleanliness is one half of faith." (Muslim, Taharah, 1).

The Blessed Prophet –upon him blessings and peace- was one day speaking to his Companions when a man with messy hair and untidy clothes entered the scene. His appearance struck the attention of everyone there. Suddenly, all eyes were fixed on him. The Messenger of Allah –upon him blessings and peace- certainly could not approve of a Muslim looking like thot. His expression became a little serious. He did not like what he saw.

It was cleor that the man was seeking attention to join the talk. Without moking it obvious to the others, the Blessed Prophet –upon him blessings and peoce-made a polite gesture to the man, signaling him to fix up his hair and clothes. The man took note and immediately left. Before too long, he arrived once agoin, this time with his hair combed and clothes tidied. Seeing



Our beloved Prophet said:

"Surely Alloh is good and beautiful; ond He loves that which is good and beautiful. He is clean and loves cleanliness." (Tirmidhi, Adab, 41)

"Cleanliness is one half of foith." (Muslim, Taharah, 1)



the man neatened, the Blessed Prophet –upon him blessings and peace-smiled. He invited him and changed the subject of his talk to personal hygiene and tidiness. To indicate to the man that how he looked now was much better than how he previously looked, the Beloved Messenger –upon him blessings and peace-said:

"Is it not better for one to be clean, neat and nicely appearing than to be untidy with devilishly unkempt hair?" (Muwattaa, Shaar, 7)







How do we Maintain Our Personal Hygiene?



- On waking up in the morning, our first cleonsing activity should be the ablution of the first ritual prayer of the day. Ablution is cleansing not only physically but also spiritually.
- We must wash and comb our hoir several times a week. Our hair should always smell nice. It is a welcome habit for each person to carry a comb and mirror with him.
- During ablution, we must thoroughly clean the insides of our ears. Our ears must not look dirty.
- We must thoroughly clean our noses, especially during ablution. There should not remain any dirt, either dry or moist.
- We must brush our teeth using miswaq, a toothbrush and toothpaste and even dental floss if need be. Miswaq helps

clean our teeth and makes them appear shiny. It is also good for the gums. Before Islam, people had not even the slightest owareness of dental hygiene and health. Islam thus revolutionized dental care. The Beloved Prophet -upon him blessings and peace-used to place great emphasis on dental hygiene. He would say to his Companions: "I know that you find it difficult to regularly clean your teeth. Yet dental hygiene is so important for your health that had I not known that it would not be too troublesome for you, I would certoinly have commanded you to brush your teeth with miswaq at the time of each ritual prayer." (Source: Bukhari, Juma, 8; Tirmidhi, Taharah, 18) "For I clean my teeth before each ritual prayer and every time I wake up." (Source: Muslim, Musafirin, 139)



Our beloved Prophet says:

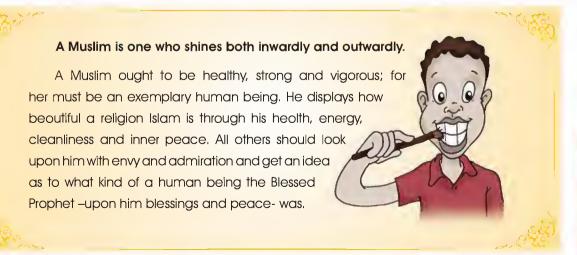
"I know that you find it difficult to regularly clean your teeth. Yet dental hygiene is so important for your health that had I not known that it would not be too troublesome for you, I would certainly have commanded you to brush your teeth with miswaq at the time of each ritual prayer."

(Bukhari, Juma, 8; Tirmidhi, Taharah, 18)



Would you also like to brush and clean your teeth before each ritual prayer like the Beloved Prophet –upon him blessings and peace-?

- Males should keep their hair cut and neat and trim their beards ond moustaches, if they have any. The Beloved Prophet –upon him blessings and peace- used to tidy his hair and beard by staring into a water-filled container as mirror.
- When we come home in the evening, we must thoroughly wash our hands until our fingers and nails are properly cleaned.
- Those who work in labor jobs, if needed, should bathe or take a shower when they arrive home in the evening.
- Pubic and underarm hair should be shaved at least once every forty days. Otherwise, the smell would make others uncomfortable.
- The Beloved Prophet –upon him blessings and peace- once said to Ali –Alloh be well-pleosed with him-, "Cut your nails, Ali; for the harmful creatures (micro organisms) gather under long nails."



AS IF ABOUT TO ENTER DIVINE PRESENCE

The Battle af Gallipali marks a legendary feat af heraism shawn by the Turks against their enemies who were bent on attacking their religion, hameland and sacred values.

Calanel Cevdet Pasha, who was present an the battlefield, recounts:

"My brave men faught caurageausly taday, fram dawn until sunset. Tawards sunset, I taak a walk between their ranks to inspect how they were daing. Fram a distance, I cauld see certain white marks which I cauld nat make aut at the time. The night had slowly begun to cave in; therefore, I cauld nat praperly recagnize the things I was seeing. I called my watchman.

"What are those white marks I see from a distance, san?' I asked him.

'I will ga and find aut right away, sir', he said.

It was not long before he returned and began ta explain. But as he spake, his vaice saunded husky, as if he was trying ta knack back his tears. 'Sir, aur unit statianed aver there', he said, 'has been in the thick af same fierce cambat in the past few days. Most of them have already been martyred. The few wha have managed ta survive just knaw that it is anly a matter af time befare they are martyred themselves. They said to me, 'Allahwilling, when we are martyred tamarraw, we da nat wish ta enter the presence af aur Lard and His Messenger with dirty clothes. We have hence washed aur clathes and hung them up ta dry'

'They will take their clathes aff the lines as saan as they are dried, sir...'

Befare he cauld even finish his last sentence, the watchman finally let ga af all the tears he had been struggling to hold back up until then. Tears began ralling dawn his check like waterfall..."

It was this pure spirit that granted Muslims victory at Gallipoli.



3. MANNERS IN THE TOILET

Relief in the toilet is a comfort and reason for thanking the Lord.

The Almighty, who created His servants, has pravided them with ease and camfart far them to see to all their needs. The following stary alone is enough to show us how thankful we should be over the camfart of being able to find relief in the tailet.

The stary gaes that a sultan asks ane af his viziers, renawned far his wisdam and intellect, "What is ane thing an earth that gives man the areatest camfart?'

'Relief in the tailet', answers the vizier. Unhappy with the answer, the sultan sends the vizier away. Same time later, the sultan becames canstipated. Sa intense is his canstipatian that he cannot manage ta even urinate. With his stomach swollen like a drum and almost about to explode, he finds himself in unbearable pain. He takes all the medication given by the dactar but ta na avail. Then suddenly, he remembers the wards af his vizier. 'Haw right was he', he says ta himself and calls the vizier ance again.

'I beg you to pray for me...and find me a cure so that I am saved from this pain', he says.

'I will pray far yau, my sultan, and find yau a cure', says the vizier, 'anly an the canditian that yau give me half yaur treasures if yau indeed da end up being cured.'

Helpless, the sultan accepts the vizier's deal; after all, what good was there in wealth without health? The vizier then prays for the sultan and hands him the medicine. A short time later, the

sultan finds himself cured and ance again able to ga ta the tailet.

Thanking the vizier, the sultan then hands him the keys af one half of his treasures as pramised. But the wise vizier simply laaks at the sultan and says:

'What kind af a treasure is this, my sultan, that it can be traded far just ane spell in the tailet? I am in na need af such a treasure...yau can have it all!'



Let's quickly memorize those two easy prayers!

Indeed, to give us a lesson of wisdom, each time the Beloved Prophet -upon him blessings and peace- would go to the toilet, he would say beforehand:

Allahumma inni audhu bika mina'l-khubthi wa'l-khabaith

'I seek refuge in Allah from filth and all its kinds.' (Muslim, Hayd, 122)

And afterwards:

Alhamdu'li-llahi illadhii adhhaba anni'ladha wa afanil

'Praise be to Allah who has relieved me of discomfort and given me health.' (Ibn Majah, Taharah, 10)

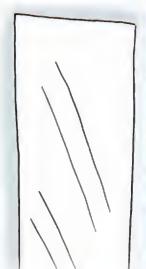






- Toilet hygiene is related to cleanliness of both the body and the clothes. It is therefore very important.
- While entering the toilet, we should not have anything of the Holy Quran on us.
- When entering and exiting, we should read the prayers the Beloved Prophet –upon him blessings and peace- has taught us.
- We should enter the toilet with the left foot and exit with the right.
- We must not urinate whilst standing. That is harmful for our health and hygiene. Instead, we must therefore crouch.
- One must not read, speak, sing, whistle, say or respond to a greeting and mention the name of Allah whilst in the toilet. One should exit immediately once done.

- In a situation where it is necessary to see to the need in the outdoors, one must find a place remote from people and cover up as much as possible. One must not crouch either towards Qiblah or with the Qiblah directly in one's back.
- When it becomes necessary to see to the need in the outdoors, one must prefer spots that people are least likely to walk pass.
- One must refrain from things like spitting or blowing the noise inside the toilet that will put off people who come afterwards. We must leave the toilet in the condition we ourselves would like to find it; even if that might not actually be the condition we have found it in the first place.









How do we wash up in the toilet (taharah)?



As those ignorant people could not even imagine the fine details of manners and hygiene the Beloved Prophet —upon him blessings and peaceused to teach his Companions.

- % Taharah is performed with the left hand,
- If possible, it is better to first wipe the area with a dry toilet paper, wash the area with water and then once again dry it with toilet paper.
- Males first perform taharah after urination, with their middle and index fingers, by wiping from bottom to top. For the other, they use their middle, ring and little fingers, wiping from front to back.
- Females perform taharah using their middle, ring and little fingers and wipe from the front to back.
- To maintain hygiene inside the toilet, one should only use to right hand to make contact with things that are used jointly by

- everyone like the door handle, the tap, the plastic pot, the toilet paper and flush.
- If water or toilet paper cannot be found, then one should use a suitable leaf or a stone.
- Afterwards, the hands must be thoroughly washed preferably with soap.
- After stepping out of the toilet, males wait for a few minutes as a precaution against any trickles. After moving about awhile, they proceed to take ablution. Females must also take precaution against this.

An idolater once mockingly said to Salman Farisi —Allah be well-pleased with him-, "I hear that your friend Muhammand teaches you everything...even the way you are supposed to crouch in the toilet!"

Salman Farisi –Allah be well-pleased with him- replied with a serious tone:

"Yes, indeed. He teaches us the finest points of manners and hygiene". He then began to explain to the idolater the Prophet's –upon him blessings and peace- advices regarding the appropriate toilet manners. (Muslim, Taharah, 57-58)

4. MANNERS IN THE BATHROOM

A Muslim is born clean, lives clean and dies clean.

Man comes into this world clean, both physically and spiritually. A newborn is immediately wrapped in a bundle the moment he is born. Babies are so pure and innocent that everyone naturally feels like smelling and kissing

them. Until they can bathe on their own, babies and children are washed by their parents. As they grow older, they begin to take care of the task by themselves. And when there comes a day when they die like the rest, they are again thoroughly washed and wrapped in a shroud by their loved ones, just like the bundle they had once been wrapped in at the time of their birth. And with compassion, they are laid to rest in earth, like the arms of their mother.





What to look out for in the Bathroom?



- One must bathe or take a shower at least once a week and more if need be.
- One must do so indoors, in a place where nobody can see.
- In public baths or *hamams* which are open to public use, one must cover their private parts and not expose them.
- For males, the private part is the area from the bellybutton to the just underneath the kneecaps, while for females, it is the area from the breasts to just underneath the kneecaps.
- One must not stare at others' private parts in baths open to public use.
- One must enter the bathroom by saying an 'audhu basmalah' and the same prayer said while entering the toilet and then proceed to enter with the left foot.
- Before entering the bathroom, one should say prayers along the lines of, 'Purify my spirit from the dirt of sins and immorality, my Lord, just as you cleanse my body from its dirt.'

Harun Rashid, a Muslim caliph famous for his sense of justice, one day accidentally poured boiling hot water on himself while bathing. He ran out from the *hamam* in pain. His back was severely burnt. The pain lasted for days. But after that day, he gave charity to hundreds of needy persons. Later on, he would always remind his friends of that painful day and reflect, "In this life, I cannot even stand hot water that will only purify me of my dirt. What is to become of me in the Hereafter if I end up being sent to Hellfire over the dirt of my sins?"

We must bathe or shower in the most beautiful spiritual feelings and thank our Lord: for He who creates each creation in the manner He pleases, could easily have created each of us as a stray dog that never gets to bathe itself!

- While showering, we must not sing or even speak unless we have to.
- We must cover our privates to the best of ability, for this is a practice of the Blessed Prophet –upon him blessings and peace-.
- We should take *ghusl* with each shower, even it is not obligatory. That way, we will have also reaped rewards by cleansing ourselves spiritually.
- For a thorough cleaning, we should use a soap and washcloth.
- We should always begin washing from top to bottom; for instance, begin from the head and shoulders and then move down, always giving priority to our right side before our left.
- We leave the bathroom with our right foot and say the same prayer said when leaving the toilet.
- We must not leave behind any dirt or rubbish and ventilate the bathroom after we exit.
- We then leave the bathroom in gratitude to Allah, glory unto Him, for giving us the blessing of cleanliness.

Physical and spiritual purity are two parts of a whole.

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Alloh, glory unto Him, has loid down *wudu* and *ghusl* as prerequisites for reciting the Quran and offering rituol prayer. In reality, these forms of purification have the aim of purifying our hearts from the dirt of sin and evil. There was a sign at the entrance of a *hamam* in Istanbul that read:

If you ore a man of bad hobits and a rotten character

Do not expect the *hamam* to clean you!

If you want a true purification, clean your heart first and then your body...

With a sensitive sense of manners and hyglene, Muslims have, throughout history, earned the proises and admirotion of even non-Muslims. One of them is Dr. A. Brayer who, after travelling many Ottoman towns, confesses:

"Ottoman Muslims never neglect bathing and cleaning themselves. Even when they are ill and out of energy, they do so with the help of

Muslims have an astonishing sense of manners and hygiene!

their servants, children or wives. When they die, their corpses are not placed in the coffin and given a ritual prayer before they are washed according to the rites of Islom. Yet, Europeans generally lose their sense of hygiene once they grow old and frail. And when they die and are to be placed in coffins, they are wropped in the worst shroud they con find in the house. Even the thought of giving the corpse a quick scrub down never crossed anyone's mind."

Solomon Schweigger, a Protestant priest, also cannot help but praise Muslims:

"They cover themselves even when bathing. What manners! It seems that in spite of our dislike for them, we must learn some manners from these people!"





ANSWER KEY

THE WAY THAT LEADS US TO ALLAH: RELIGION

Let's match (Pg. 33)

1	Man is a creature composed of soul and	4	finding the right path.
2	The part that separates us from other	10	considered the religion to be more im-
	creatures and		portant than his life.
3	By using one's intellect, a human being	6	shows us the best way of life.
	can choose		
4	Prophets guided people in	7	addresses every era and everyone.
5	According to our religion, our purpose	8	For the things that they cannot do.
	is to		
6	By showing us what is good and bad,	3	what is right and nice.
	and the right and wrong, religion		
7	Islam is a universal religion that	1	body.
8	Islam does not hold humans responsible	9	are coherent with human nature.
9	The commands and prohibitions of Islam	2	gives us the characteristics to be human
			is our soul.
10	Prophet Muhammad	5	know our Lord and worship Him.

Please fill in the blanks below using the words in parenthesis (Pg. 34)

- 1. goodness-Hell Fire
- 2. Turn to Him constantly and repent-keep
- 3. Your religion-Islam
- 4. Life-try
- 5. doing good deeds-shameful deeds



THE KEY TO SERENITY IN THE WORLD AND TO PARADISE IN THE HEREAFTER: FAITH

Let's match (Pg. 67)

1	The expression that declares our faith in Allah and the Prophet	6	Neglecting the worships is an indicator as the weakness of faith.
2	Creating from nothing, providing sustenance,	8	continuously recall Allah and not to forget Him.
3	It is the continuity of our faith	10	we end up having committed a "sin."
4	Worships gain volue	7	enjoys worshipping.
5	The love of Allah	4	only with faith
6	Violating the prohibitions and	3	which will get us to endless bliss.
7	A believer who has strong faith	9	against worries and calamities.
8	Recitation of invocations (dhikr) is to	5	is the result of a strong faith.
9	Faith gives the power to withstand	2	or healing belongs to Allah only.
10	When we do not obey the commands and prohibitions of Allah	1	is the testimony of faith (Al Kolimah Al Shaha- dah).

Let's fill in the blanks (Pg. 68)

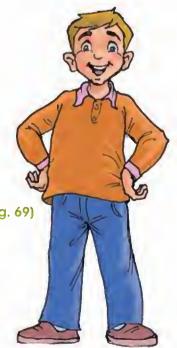
1. C 2. A

3. B 4. D

5. C

Please fill in the blanks below using the words in parenthesis (Pg. 69)

- 1. good-creation
- 2. hearts-recalling
- 3. his friend-befriend
- 4. good deed-seven
- 5. is sound-is the heart



PURPOSE OF OUR CREATION: WORSHIP

Let's Check Our Knowledge (Pg. 79)

1- Right 2- Wrong 3- Wrong 4- Right 5- Right

Let's Check Ourselves (Pg.79)

1-d 2-b 3-c 4-d 5-c

Fill in the blanks (Pg. 80)

1- My worship 2- are worship 3- our behaviors 4- God 5- to thank

OUR RELIGIOUS RESPONSIBILITIES: DUTIES AND RESPONSIBILITIES OF THE LEGALLY-RESPONSIBLE (MUKALLAF)

Let's Check Our Knowledge (Pg. 89)

1- Right 2- Wrong 3- Right 4- Right 5- Right

Let's Check Ourselves (Pg. 89)

1-b 2-d 3-a 4-c 5-a

Fill in the blanks (Pg. 90)

1- Legally-responsible 2- Wajib 3- Wajib al-Ayn 4- Wajib al-Kifayah

5- Mandub 6- Al-Mubah 7- Al-Haram 8- Al-Makruh

THE SYMBOL OF ISLAMIC CIVILIZATION: CLEANLINESS

Let's Check Our Knowledge (Pg. 103)

1- Right 2- Wrong 3- Right 4- Wrong 5- Right

Let's Check Ourselves (pg. 103)

1-a 2-a 3-c 4-d 5-a

Fill in the blanks (Pg. 104)

1-half of 2-clean 3-purify themselves 4-Najasah (Visible uncleanness) 5-al-Hadath

THREE KINDS OF CLEANING SPECIAL TO MUSLIMS: ABLUTION (WUDHU) – RITUAL BATH (GHUSL) – RITUAL ABLUTION WITH CLEAN SOIL (TAYAMMUM)

Let's Check Our Knowledge (Pg. 132)

1- Right 2- Wrong 3- Right 4- Wrong 5- Right

Let's Check Ourselves 1 (Pg. 132)

1-d 2-d 3-c 4-b 5-d

Fill in the blanks 1 (Pg. 133)

1- Three times 2- Sunnah 3- Miswaq 4- Makruh 5- Obligatory (wajib)

Let's Check Our Knowledge 2 (Pg. 133)

1- Wrong 2- Right 3- Wrong 4- Wrong 5- Wrong

Let's Check Ourselves (Pg. 134)

1-b 2-a 3-d 4-c 5-a

Fill in the blanks 2 (Pg. 134)

1- To make intention (al-niyyah) 2- Obligatory (Wajib) 3- Sunnah 4- Makruh 5- Tayammum

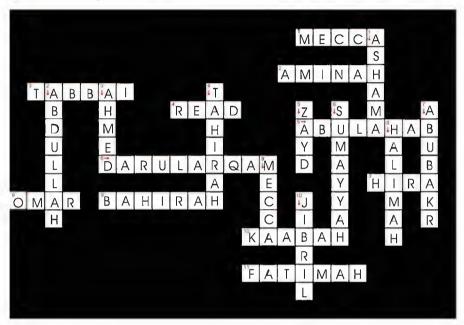


I AM LEARNING MY PROPHET (SIRAH)

What is the Correct Answer? (Pg. 167)

1-D 2-C 3-B 4-A 5-D 6-B 7-C 8-A 9-B 10-D 11-C 12-C 13-D 14-C 15-C 16-C 17-C 18-B 19-D 20-D

The Names (Pg. 170)





The Manners that Make One a Good Muslim

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